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# *The Princeton* **SPIRE**

NEWS OF PRINCETON THEOLOGICAL SEMINARY

Vol. XXXII, No. 1

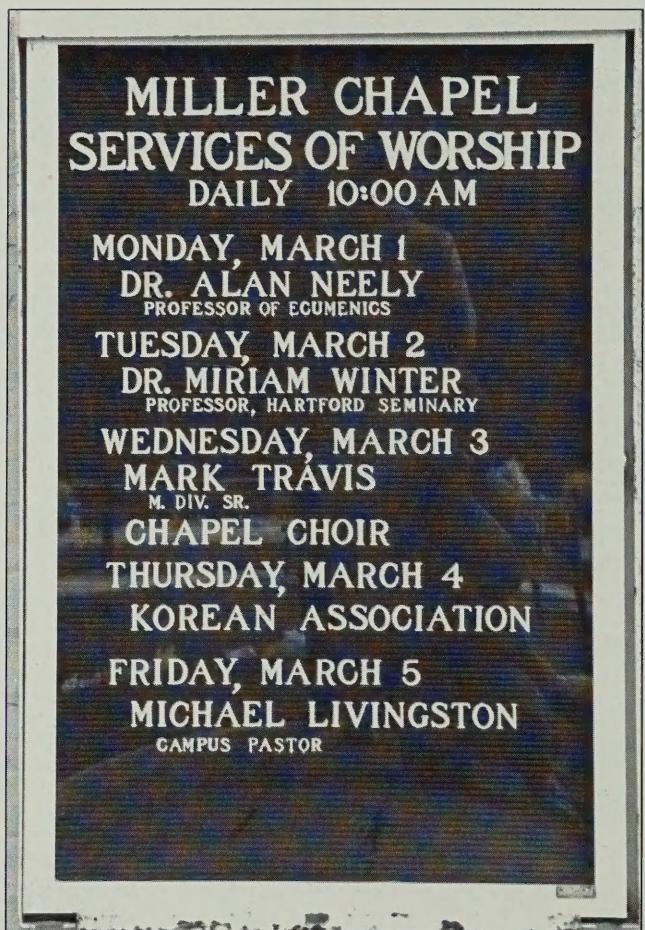
Winter/Spring 1993



## Bridging the Pain of Family Violence

*One alumna's efforts to help battered women get a new grip on life*

*Winter/Spring 1993*



*photo by Kristin Granberg*

# *The Princeton* **SPIRE**

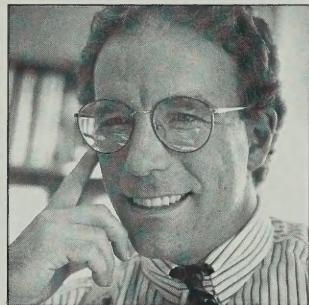
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Dear Friends of the Seminary:

Someone has said that "we are what we remember." Memory is the primary source of our identity. Institutional memory serves the same purpose. Remembering the story of Princeton Seminary since its founding in 1812 tells us who we are as a theological school of the Presbyterian Church (U.S.A.).

This edition of *The Spire* features the new history of Princeton Theological Seminary written by local historian William Selden. This slim volume reduces the danger of our suffering from institutional amnesia by reminding us that the founders envisioned a graduate school committed to both academic excellence ("sound learning") and spiritual maturity ("piety of the heart").

Mr. Selden points up further that the Seminary was founded not as the Divinity School of Princeton University but as a free-standing school responsible to the General Assembly of the Presbyterian Church—a relationship it still enjoys.

Professor Jaroslav Pelikan of Yale comments that *tradition* is "the living faith of people now dead," while *traditionalism* is "the dead faith of people now living." Reading Bill Selden's history of Princeton Theological Seminary confirms my conviction that the school today stands in and represents a rich tradition in Pelikan's sense of the term.

Copies may be obtained by writing to Dr. Fred W. Cassell, our Vice President for Seminary Relations.

With gratitude for your interest in and support of Princeton Seminary, I remain



Faithfully yours,

Thomas W. Gillespie

### Seminary Saturday Draws Record Crowd with Tours, Skits, and (of course) Football

This year, for the first time, the visitors who came on campus for Seminary Saturday outnumbered Princeton's entire student body. On October 24, 550 adults and 300 teenagers assembled on a balmy Indian-summer morning to take historical tours, gain insights into theological education, enjoy skits poking good-natured fun at church life, and learn just what the 798 students enrolled in Princeton Seminary actually do.

"The response was truly explosive," says John O'Brien-Prager, Princeton's director of annual giving, who coordinates the event. Attendance more than doubled from last year, with some church groups logging over two hours in travel time. Princeton borough even relaxed its parking regulations to accommodate the deluge of vehicles.

A long-standing program, Seminary Saturday has annually opened the doors of Princeton Theological Seminary to the community. For a low admission price (\$1.98 this year) visitors are given lunch, a ticket to that day's Princeton University football game, and the opportunity to see the inner-workings of the Seminary.

"Most people — even passionate church members — have little idea of what it takes to educate their ministers," O'Brien-Prager says. "To them, people disappear into the Seminary as students and, after three years, pop out as ministers. What goes on in-between is a mystery." Seminary Saturday helps to demystify the process and show the human side of campus life.

Highlights this year included lectures by President Thomas Gillespie ("The Importance of Theological Education in the Church and the World") and Old Testament Professor Patrick D. Miller, Jr. ("Biblical Insights on Prayer"), as well as several comedy skits designed for the teenagers. They included a "Family Feud"-style game show in which fundamentalist youth leaders were pitted against their progressive counterparts; a discussion between Jesus Christ and a high school guidance counselor; and a takeoff on the popular "Wayne's World," in which two ministers discuss their calls to ministry with the irrepressible Wayne and Garth, two teenagers for whom the word "party" is always a verb.

The skits were written by several students who had previously worked

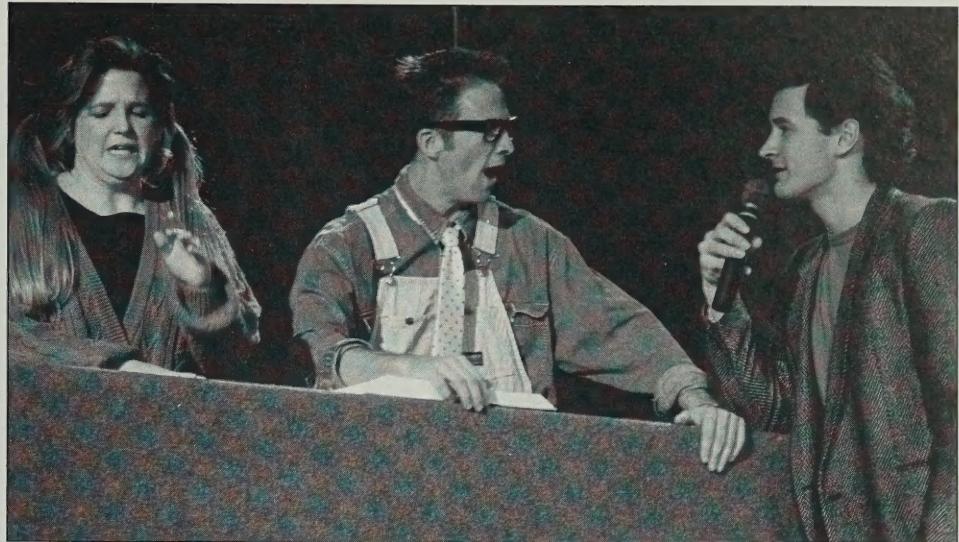


photo by Gina Hilton



photo by Larry Childress

*The record crowd who attended Seminary Saturday this year enjoyed historical tours of the campus (above) and a youth program that included a takeoff on the "Family Feud" game show (top).*

on "Theologiggle," the comedy revue that debuted at Princeton last April (see *Spire*, Spring 1992). "Each skit approached [its topic] with a sense of humor, but each definitely had a serious message," says Joicy Becker, Princeton's media production coordinator, who was in charge of the youth program. The discussion between Christ and the guidance counselor, for instance, showed the difficulties Christian children and adults face in being understood by society, and the "Wayne's World" segment dispelled some of the myths surrounding a sense of call.

"There's a possibility that, among these kids, there will be someone who will someday feel that call," Becker says. "We tried to show that seminarians are very real, human people who are seeking God's will in their lives, and that God uses a wide range of people to do his work." The skits were so provocative, she adds,

that during the subsequent question-and-answer session "there was barely a lull in the questioning; everyone was *very* enthusiastic."

Now in only its second year, the youth program has quickly become one of the most popular aspects of Seminary Saturday, and it could be one reason for this year's record crowd. "Since we now have something for teenagers, churches can bill the day as 'family entertainment,'" Becker says. "There aren't many things that parents can do with their older kids anymore." Other possible reasons for the event's success include the mild morning weather, a revised marketing campaign that now reaches a larger audience, and fortuitous scheduling. (Princeton went head-to-head with its arch rival, Harvard.)

The ultimate reason could be that Seminary Saturday is simply a bargain. "There's something for everyone," says Fred Cassell, Princeton's vice-president for seminary relations, who two years ago established the new marketing strategies. "There's inspiration, education, recreation, and even a meal. We had some people who didn't care to go to the football game, they just wanted to see the Seminary."

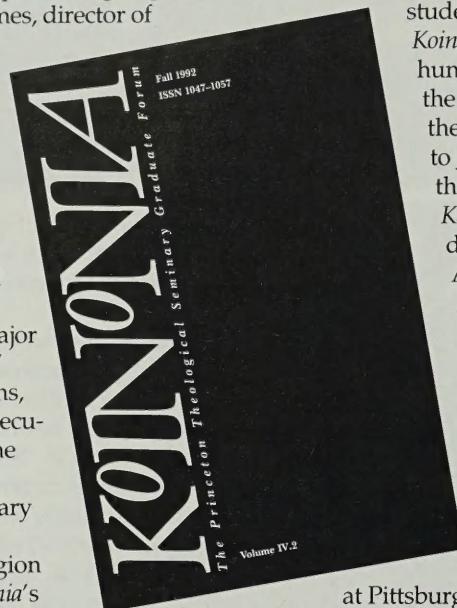
The question, of course, is where to go from here. "As Americans, we always expect things to become bigger and better," Cassell says. "We thought it was pretty good when we had two hundred people attend. When we had four hundred we were in orbit, and this past year we were on some other planet. I don't think next year we're going to have 850 people, and I don't think we should expect it. But when all is said and done, who knows?"

### Koinonia Gains National Recognition

*Koinonia*, Princeton's forum for Ph.D. students, recently received a boost in its efforts to gain a nationwide audience. The American Theological Library Association (ATLA) has included the journal in its *Religion Index One: Periodicals*, making it one of the few student publications ever to be indexed by the ATLA.

"*Koinonia* . . . seems to have been conceived as a laboratory and a model for what scholarly publishing ought to be," says Don Haymes, director of ATLA's index programs and editor of *Religion Index One*. "It represents the kind of effort that ought to be applauded and encouraged."

"This is a major breakthrough," says Loren Johns, the journal's executive editor. "One may now enter almost any library that supports research in religion and find *Koinonia*'s subjects and authors listed as resources." In addition, the ATLA has included the journal's book reviews in *Index to Book Reviews in Religion*.



Written, edited, and published entirely by graduate students, the biannual *Koinonia* has been pushing toward greater recognition ever since its first issue in the spring of 1989. Over time, the journal's pages have offered more articles by students from outside the Seminary community — past issues have included work from students at Harvard, Emory, and Chicago — and the subscription list has matched this trend. Though still distributed gratis to Princeton's Ph.D. students, faculty, and trustees, *Koinonia* now has more than one hundred subscribers from outside the Seminary, including many theological libraries. According to Johns and Gregory Glover, the journal's managing editor, *Koinonia* even reaches such distant points as Puerto Rico, Argentina, and the Fiji Islands. As an example of the journal's growing influence in theological circles, the editors point out that the spring 1991 issue — a forum that revolved around a seminal article by Douglas Thorpe, "Broken-hearted: Sin, Shame, and the Damaged Self" — was used as a text for a course at Pittsburgh Theological Seminary.

According to Haymes, the ATLA reviewers were "pleasantly surprised" by the quality and presentation of *Koinonia*. "Most student publications lack continu-

ity," Haymes says, "and their editors lack the experience to produce the kind of scholarship that really makes a contribution to knowledge. Also, most student journals have a *samizdat* flavor — they're run off on a copier, and their intent is to oppose or satirize." With *Koinonia*, he continues, the ATLA found a professionally printed publication whose editing and attention to detail were reminiscent of its siblings at Princeton, *Theology Today* and the *Princeton Seminary Bulletin*.

"*Koinonia* has the potential to make some contributions to theological studies," Hayes ventures. "It brings student concerns into the foreground and, in a way, offers the possibility of seeing what the future holds in theological studies." He particularly lauds the journal's efforts to "reach beyond the borders of Princeton," a goal rarely found among student publications.

Haymes adds that *Koinonia* will be monitored by the ATLA to ensure the present level of quality is maintained. However, both Johns and Glover are confident the journal will continue to live up to its billing as "a laboratory and a model for what scholarly publishing ought to be."

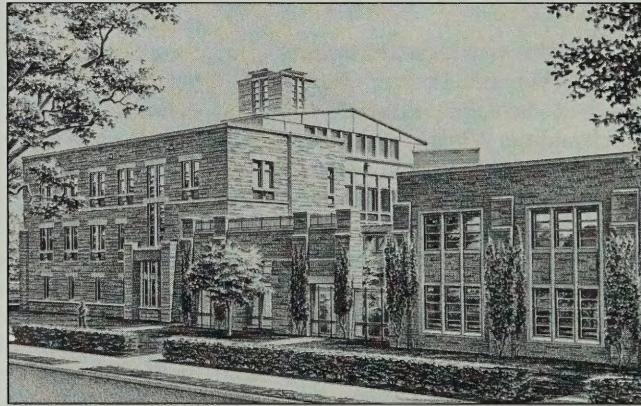
Those interested in subscribing to *Koinonia* can call 609-921-8300, ext. 7788, or write to *Koinonia*, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803. A one-year subscription is \$18 for individuals (\$12 for students) and \$24 for institutions.



photo by Larry Childress

### Speer Spreads Out

Work is underway on the first major modification to the Robert E. Speer Library since the building was completed in 1957. The forty-thousand-square-foot addition (above right, as it will appear off Library Place) will almost double the size of the present structure and will house the rare book



and archival collections, offer new reading and research facilities, and provide increased stack space. (The present building was designed to hold a maximum of four hundred thousand books, a figure reached five years ago.) The addition is scheduled to be completed by the spring of 1994.



# Mr. Clinton Goes to Washington...

*...via the Stone Presbyterian Church in Wheeling, WV, where alumnus Allen Fisher found himself at the center of the 1992 presidential campaign*

By John W. Whitehead

**A**llen Fisher ('81 M.Div.) is an East Coast kind of guy. Before he was called into the ministry fifteen years ago, he was an accomplished musician who'd played woodwinds behind some of modern music's top entertainers in the studios, clubs, and concert halls of Philadelphia and New York City. As a teenager he'd even toyed with political organizing for a Republican presidential campaign.

The thirty-five-year-old Fisher thought he'd left the high profile of the East Coast well behind when he accepted his first solo pastorate six years ago, at Stone Presbyterian Church in Wheeling, West Virginia. Wheeling (pop. 35,000) is, like the more celebrated city of St. Louis, a gateway to the West. If you're above the Mason-Dixon Line and you've traveled cross-country, chances are you know where Wheeling is. The chances that you've stopped for more than a cup of coffee are less likely.

That's what makes the telephone call Fisher received July 9, during a presbytery committee chairpersons' breakfast, all the more extraordinary. The Vision Interfaith Satellite Network (VISN) and then-Democratic presidential candidate Bill Clinton (since elected the forty-second president of the United States) wanted to know if Fisher and Stone Church could host a live national television forum on faith.

The idea originated with VISN, a not-for-profit cable network operated by a coalition of twenty-eight members representing fifty-four faith groups from Roman Catholic, Protestant (including the Presbyterian Church USA), Jewish, and Eastern Orthodox traditions. VISN explained to Fisher that each of the three major candidates (President George Bush, Ross Perot, and Clinton) had received the invitation to participate in an individual forum. (Neither Perot nor Bush acted on the offer; Fisher says that Stone

Church would have been honored to host both candidates had they decided to participate.)

There was one catch to the proposed Clinton telecast: the Arkansas governor was slated to accept his party's nomination in New York the following Thursday night, after which he'd be barnstorming west. VISN wanted to know if Stone Church could be ready for the broadcast Sunday afternoon, July 19 — less than ten days away.

"I never doubted we could do it," Fisher says of the biggest day in the national life of his church and city. Without hesitation, he told the network yes, embarking on the first of many eighteen-hour days that left him so busy his appointment calendar for the week of July 12 remains blank: there wasn't time to write things down. There is only a single notation for the 19th: "Outdoor worship service and picnic." Fisher smiles warmly at the note and says, "God is gracious. The picnic is the only Sunday all year that we don't meet in the sanctuary. The network people were overjoyed, because they had the run of the building all morning."

In all, Fisher eventually recruited more than fifty volunteer workers to do everything from cooking and cleaning to assisting with technical details. Stone's session, who unanimously voted to proceed with the project, set the tenor for the preparations with their enthusiastic support. "The personal highlight of the whole experience for me," Fisher says, "was seeing our church do such a good job publicly."

The choice of the 205-year-old congregation as the site for the event resulted from a glorious mixture of happenstance and providence. VISN originally suggested Pittsburgh as host city, but Clinton came back with Wheeling, approximately an hour south. Fisher suspects that the campaign team did not want to short-change West Virginia on the candidate's tour.

In keeping with the network's interfaith spirit, demographics required a middle-class church from the nation's midsection. Others participating in the live telecast (via satellite) were a predominantly African-American Methodist congregation in Los Angeles, a Jewish congregation in Boston, and a predominantly Hispanic Catholic congregation in San Juan, Texas. When network officials began calling around the Pittsburgh and Wheeling areas, they kept hearing about the good work Fisher and Stone Presbyterian Church were doing. For instance, after the devastating June 1990 floods in southeastern Ohio and the Northern Panhandle of West Virginia, Fisher chaired the massive efforts of the Flood Relief Network of the Upper Ohio Valley. The church also operates the Hunger Cupboard, an ongoing outreach to the impoverished of the community. And it couldn't have hurt that Fisher had developed a video ministry during his first call as associate pastor of the First Presbyterian Church in Morrisville, PA.

Of the VISN/Clinton proposal, Fisher says, "It was a tremendous opportunity in the life of our church and the city of Wheeling. Our city's previous national claim to fame was a Lincoln Day dinner in 1950 at which Joe McCarthy broke off in the middle of a speech and first announced that he had a list of two hundred 'names.' Obviously, President Clinton's visit will be a much greater legacy. In modern presidential politics, a discussion of a candidate's faith just doesn't happen. I believe

that, because of the subject, over time the importance of this moment will increase, not decrease, in magnitude."

\* \* \*

"Life's struggles," Bill Clinton was saying, "are for sinners, not saints." It was Sunday afternoon, July 19, and the newly anointed hope of the Democratic party was sitting across from Judy Woodruff, chief Washington correspondent for the "MacNeil-Lehrer NewsHour" and moderator of VISN's "Sunday Go to Meeting: A Candidate's Forum on Values and Leadership." About three hundred people had packed themselves into the wide oak pews of the Stone Presbyterian Church sanctuary, including congregation members, delegations from local churches, and selected community leaders and professionals who had provided service to Stone in the past. Another two hundred were in an overflow room downstairs.

More than two hundred members of the local and national print and broadcast media were also in attendance. The church parlor had been converted into a press room and outfitted with fifty work spaces, complete with individual phone lines. "I was told by several people that



photo by Dick Cress, Wheeling, WV



Top left: Fisher watches as Clinton is prepared for the telecast. L  
Top right: Due to scheduling snafus, Fisher did not spend much time with Clinton. Bottom: Bill Clinton, Allen Fisher and his wife, Christina, and Hill

**A**s head deacon at Stone Presbyterian Church in December, Louise Dobbins had her hands full with overflow crowds and a wealth of special Advent preparations. In addition, she noticed on the first Sunday of the month that the guest register, usually displayed on a lectern just outside the sanctuary, was missing.

The register, which dates back to mid-century, was already of historical value to the church when Bill and Hillary Clinton signed in on July 19, 1992. (They agreed on their address, "Little Rock, Arkansas," but entered different home churches.) The register became a church landmark. Members of the church would stop to admire the unassuming signatures, which

testified that the country's next president and first lady had spent a pleasant summer afternoon at Stone Church.

The first thing that occurred to Louise and the rest of the December deacon staff was that the register had met the same fate as Clinton's drinking glass. During the July 19 VISN telecast on presidential faith and values, Clinton had a water glass and a pitcher of Wheeling Creek's finest close to hand. In the event's aftermath, Stone Church Pastor Allen Fisher discovered that some enterprising soul had absconded with the glass. A glass was one thing. But a historical register?

Not to worry. The deacons soon discovered the register was stored safely away in the church's historical room.

The session had decided it was time to buy a new book and commit the old one to a well-deserved posterity.

The missing guest register may well be the biggest change President Clinton's visit made in Stone Presbyterian Church. Of course, it would take more than a visit by a presidential candidate to change Stone, which in its 205-year history has witnessed every presidential administration since, well, George Washington declined to be king. "People have been remarkably unmoved," says Fisher of his congregation's brush with history. "They immediately got on with the business of the church, which is what Stone Church has always been about."

## A Missing Water Glass, A Historic Register, and...



minute delays forced the program to start a half hour late. With the Clintons. Here, he talks with Hillary before the telecast. Clinton stands near one of the ubiquitous Secret Service agents.

we had the best press filing room on the tour," Fisher says. "I know with absolute certainty we had the only one with a Garden of Gethsemane window."

As host minister, Fisher was invited to ask the first question from the floor. Among Fisher's duties during the week had been the compilation of a list of questions for Clinton, solicited from invited guests. Network producers made the final selections. Fisher had hoped to ask Clinton about his use of "covenantal language" in campaign rhetoric because, as he says, "the Pauline flavor of the language implies a third partner: where does God fit in this covenant?"

VISN instead requested that Fisher ask another of his questions, one that dealt with the First Amendment, because no one else had submitted such a query. Fisher first wondered about Clinton's use of the phrase "real wall" in describing the separation of church and state, then asked what individuals, corporations, and governments can do to uphold the Bill of Rights while exercising their own freedom. "He was still a politician when he began to answer the question," Fisher says. "But as he got into it, he relaxed." Fisher smiles. "It wasn't a political event anymore. He realized he was in church."

Clinton, who is Baptist, affirmed his belief in the separation of church and state. "Government should go out of its

way to protect the rights of people to worship as they see fit," he said, "without in any way doing anything that would be coercive to a particular religious belief." He continued, "While I've never personally found a violation of the First Amendment in opening a public service with a prayer, I do think we have to be careful not to in any way use the power of government to make people feel coerced into a particular religious observance."

Fisher sees a potential problem in Clinton's reading of the church-state issue because the president seems to be misunderstanding a disestablishment clause. Fisher says the clause was "conceived as protection for churches from the government, but is in danger of being interpreted the opposite way, as protection to the government from the churches."

Like many proponents of the separation of church and state, then, President Clinton is in danger of misinterpreting the First Amendment based on extra-Constitutional language. "In that sense," Fisher says, "he's learned more from the commentary than from the text of the Constitution. I remember a professor I had at Princeton, Bernhard W. Anderson—the Old Testament scholar. He looked like Moses. 'Just remember,' he would say, deadpan, 'on occasion, the text can shed light on the commentary.'"

At another point in the program, Clinton offered a thoughtful position on abortion. A priest from the San Juan congregation said, "Church law says that [abortion]

## Hope: The Aftermath of President Clinton's Visit

That business included this fall's annual Children's Choir Festival, which gathers youth choirs from around the region for a full day of workshops and performances. Fisher was pleased to welcome them with the greatest compliment he could give: "We've had some famous visitors this year," he said, "but no one more important than our guests today." The kids were delighted by the comparison. Fisher says, "I think it's a pretty good metaphor for what the two events mean to us. We're honored by them both."

Will Clinton be back at Stone in the future? "Our doors are open to everyone at Stone Church," Fisher says, grinning. "We've always been open to presidents

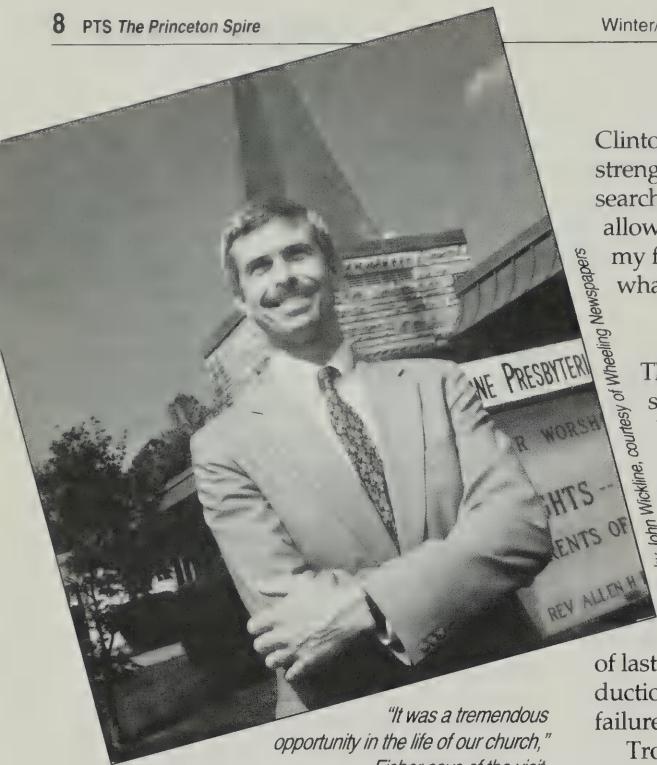
— they just haven't taken advantage of the invitation until now."

People take their politics seriously at Stone. Stone's session suspects that more people voted for Clinton because of his visit than might have otherwise. "I think it's the trust factor," says Fisher. "People came away with the impression that he was a better person than he might have been portrayed to be." He also thinks the people of West Virginia expect Clinton, coming from the economically disadvantaged state of Arkansas, to be more sympathetic to their plight.

Still, the congregation remains guarded. Someone suggested to Deacon Jim Keefer that the church ought to send photographs of Clinton's visit to the White

House for autographs, then frame and hang them in the vestibule. "Let's wait until next June or July before we decide to hang them," he said. Deacon Chuck Schwinn will talk with anybody who will listen about why we need Ross Perot. Others still mourn the passing of the last vestiges of the Reagan Revolution. Fisher describes himself as "very hopeful for our country — not because Bill Clinton is our new president, but because God is God."

Yet in Wheeling, and particularly at Stone, people understand that they played a direct part in the 1992 race to the White House. And there's a guest register stored in the church archives to prove it.—J.W. ■



*"It was a tremendous opportunity in the life of our church," Fisher says of the visit.*

is wrong and my responsibility is, of course, to follow that law, and to obey it." Then he poignantly asked, "Do you have any suggestions for me?" Clinton's rejoinder, "Thank you for asking such an easy question, Father," lightened the air for a moment while he summoned an answer. But Fisher suspects Clinton's advisors later counseled him not to use even mild humor around the abortion issue. "It's not an issue where people will accept a joke," he says. Clinton seemed to understand this, settling quickly into one of his most personal and substantive answers: "I am heartened," he said to the priest, "to know that women come to confession and ask for your guidance . . . I believe every citizen of this country should be free to decide what he or she believes God's will is on this subject: to speak it, to say it, and to advocate that position. My job as president and your job as priest are two different jobs."

Jane McLean, an elder in Stone's congregation, asked Clinton if he'd ever made a difficult political decision based on his faith. His first instinct was to demur: "When I do something right or wrong as governor, I'm reluctant to say that my religion dictated that decision." Then he cited a decision to reopen the investigation of a politically explosive murder, in which white law enforcement officers in Arkansas had used excessive force to arrest a black serviceman, who died of wounds they inflicted. "The search for truth,"

Clinton concluded, "tends to develop a strength of its own — if it's a genuine search for truth." At another point he allowed, "I think a big part of who I am is my faith; you can't divorce yourself from what you believe."

\* \* \*

Thanks to the original concept, the stalwart professionalism of Woodruff, and some frantic last-minute negotiating, "Sunday Go to Meeting" at Stone Presbyterian Church was an unqualified success: the nation got a rare glimpse of a presidential candidate speaking frankly about faith and values. Fisher knows that, because of last-minute scheduling snafus, the production might just as easily have ended in failure.

Troubles began when Fisher, who served as point man between the Secret Service (headquartered in his office), the Clinton staff (ensconced in the pre-school room), and VISN, received word that Clinton's caravan had pulled out of the previous stop in Weirton, WV, just forty minutes before the 3:00 p.m. broadcast time — a full half-hour behind schedule. All week Fisher had taken a firm but friendly stand in negotiations with the different teams. Now he had some bad news to break to all concerned — including a sanctuary filled with people who had already been waiting for up to two hours: Clinton was going to be late.

VISN officials immediately scrambled for more satellite time so they could keep their promise of a live one-hour show. The program began shortly after 3:30 p.m., but within ten minutes there were more problems. The engineers lost contact with the satellite feed from the churches. Without remotes from around the country, Woodruff was set adrift for close to half an hour with a national television camera fixed on her. She performed with aplomb.

Due to the scheduling disruptions, there wasn't much time for Fisher and his wife, Christina, to visit with the Clintons either before or after the service. In fact, as the program ended, the Secret Service asked those in the sanctuary to remain seated until Clinton was safely aboard his bus. But politicians will be politicians. While the invited guests sat immobile, Clinton impulsively plunged into the crowd flooding closed East Cove Avenue and pressed the flesh. Weeks later, people

left behind in the sanctuary were still grumbling good-naturedly about being held captive by the men in dark suits and glasses.

It was the only disappointment in a day of personal and community achievement, a day no one in Wheeling will ever forget. "What a great time for us," Fisher says, and adds, laughing, "though next time I want at least two weeks to do three weeks' work. I knew when I committed to this that I would eventually have occasion to reflect on the experience, and two titles have since occurred to me: 'Where I Was When the Circus Came to Town,' or 'Things I Will Never Do Again.' I think it's probably more the former than the latter." The time spent with Clinton's campaign people also caused him to reflect on his earlier stint in presidential politics, on the road not taken in his own life: "It made me think about the political enthusiast I might once have become, and made me pleased that I was able to raise the level of moral discussion from my present position [as a pastor] rather than being caught up in the partisan efforts of a campaign.

"I remember something a past president of Princeton used to say. He said he could never understand why a minister would go into politics — he wouldn't accept the demotion. This was Jim McCord, who happened to be one of the most accomplished church politicians of his time. He was right: the gospel is always more important than political systems because they aren't salvific systems, they're not ultimate concerns. If we keep that in perspective, the gospel has a great light to shed on the [political] process."

Fisher believes the church has been called by God to an active role in the political arena. "These days, the church has developed a kind of public theological laryngitis," he says, lamenting that the public's idea of the "voice of the church" is too often limited to the one-issue plaints of televangelists. "Theologically, if we really are called to be stewards of all creation, then we need to be asking the tough theological questions of all our candidates. What part does the church play? Are we only window dressing? I suppose my hope for those outside the church is that they wouldn't view us as a threat, but as a responsible partner and leader in human as well as ecclesiastical affairs." ■

*John W. Whitehead is a free-lance writer who lives in Wheeling, WV.*

# Striving for Peace in the Home



Photo by Kristin Gruberberg

*Instead of turning the other cheek,  
Patty Fox is facing the problem of  
domestic violence head-on*

By Rich Youmans

**W**hen Patty Fox began her studies at Princeton in the fall of 1988, she was a twenty-two-year-old M.Div. student who envisioned working in a local church someday. That first year Fox took the standard introductory courses in church history and the Bible. She also chose a non-traditional elective, "Love and Violence in the Family," that was taught by Joan Chamberlain Engelman, a visiting lecturer who specialized in issues of family violence.

Fox's life would never be the same. She read from the writings of Calvin, in

which the theologian argued that a woman should not leave a husband who beats and threatens her, but rather should "bear with patience the cross which God has seen fit to place upon her." Throughout the Bible she found instances in which women were treated as little more than property to be bartered and abused at will. Fox especially cringed at Judges 19:22-26, in which the master of a house appeases local attackers by offering them his virgin daughter and a guest's concubine — "Ravish them and do what seems good to you" (19:24) — as easily as if he were offering a glass of wine.

She read modern accounts as well: the woman whose face was so badly beaten that doctors had to wait for the swelling to subside before they could tend to her broken bones; the woman who had burning cigarettes crushed out on her back and neck; the

woman whose husband regulated her every movement, from which friends she saw to how many times she went to the bathroom.

"I could only read a little at a time, the stories were so horrifying to me," Fox recalls today. "But I wasn't willing to put them down and never look at them again. It's very difficult to know about the kinds of things that happen to women, but by ignoring the problem we perpetuate it."

As Fox continued her studies, she felt a growing desire to help in some way. "I had some wonderful professors at Princeton — faithful women with strong feminist voices — who opened my mind and

heart to many of the issues that women struggle with in society," she says. "As my consciousness was raised, I wanted to do something that would combine feminist ideas and beliefs with direct ministry."

Following her middle year, Fox took a year's internship as chaplain at Womanspace, an agency near Princeton that offers aid and shelter to battered women and their children. She continued there part time during her senior year, and last June, after earning both her M.Div. and Princeton's Samuel Wilson Blizzard Memorial Award for social ministry, Fox became Womanspace's first full-time chaplain. According to her own informal study, she is perhaps the only minister ever ordained to a social service agency for victims of domestic violence.

"Patty is absolutely breaking new ground," says Regina Podhorin, the executive director of Womanspace. Prior to Fox's arrival, the agency concentrated more on a woman's physical and psychological conditions than on her spiritual concerns. Fox proved how deep those spiritual concerns could run. More than one thousand women each year come to Womanspace, many of them wrestling with dilemmas of faith: Should they divorce? Should they forgive their attackers? Why is God allowing them to suffer? All too frequently these questions, like boulders in a stream, can dam a woman's progress and create pools of despair.

"Many of our clients feel a great sense of relief when they know they can talk honestly to someone about these things," Podhorin says. "Patty has made us realize how important the women's spiritual needs are, as well as how important it is to help local churches become models of peace. I wonder now how we ever did without her."

Fox began making a difference from the first days of her internship. Since 1984, Womanspace has been welcoming Seminary field ed students through its Peace in the Home Program (PITH). During the program's initial years, when PITH relied primarily on state funding, the student chaplains worked several hours a week writing a clergy manual on domestic

violence and working directly with battered women.

When Fox applied in 1989, however, the Continental Insurance Foundation had just given PITH an exceptionally large grant for the development of educational curricula. For the first time, the program could afford a full-time intern, and Fox was chosen.

She plunged into her new role with so much energy it could have registered on the Richter scale. "I read books on the psychology of personality, substance abuse, mental health, and ethnic/cultural issues," she reflects. "I watched endless videos [about violence in families]. I arranged to sit in on counseling sessions. And I learned by just talking to the women."

The more she learned, the further she pushed beyond the grant's original objective. In addition to working on the curricula, Fox conducted staff sessions on spirituality and how it could relate to a client's experiences. She also sent letters to all the peacemaking churches in the presbytery, asking that they consider her ministry as a recipient of their offerings. Those letters, coupled with her own contacts through Princeton, enabled Fox to visit almost a dozen congregations that year. She spoke to Sunday School classes, conducted evening programs, and preached at worship services, disclosing the brutal facts of domestic violence.

Her work with the women was just as impressive. As the internship progressed into a part-time position, more and more counselors were asking Fox to talk to their clients. Soon she was playing an integral role in many counseling sessions.

"Most women, in my experience, have had religion as a part of their lives, and they are very open to talking with clergy," she says. "One woman, for example, was convinced that the reason her ex-boyfriend was stalking and beating her was because she had done something extremely bad in her life — bad enough that God would allow the abuse as punishment. I shared with her my belief that God does not allow others to abuse us as

punishment for our sins, that abusers use their own free will in choosing to act violently. I went over the same points with her as a counselor had before me, but because she was talking to clergy she heard it differently and was able to move on."

Such encounters did not pass unnoticed by the agency. "Patty's work was so in touch with the needs of our clients —

recalls. "They knew me, and they seemed to trust the kind of ministry I was doing." (That trust apparently still exists; the presbytery recently provided funding for Fox's chaplaincy that will extend through the next three years.)

The ministry Fox does today includes serving Womanspace's counseling and transitional housing programs, visiting women at the agency's shelter (the loca-

tion of which is a well-guarded secret), conducting community education programs, and supervising field education students. While many of the women are surprised to find a minister who is female, most are eager to partake of Fox's ready ear and fresh theological insights.

Often her counseling revolves around biblical interpretation. Fox says that most of the women have never considered that Scripture can be interpreted in any way other than what has been laid down by their pastors — many of whom rely on strict, fundamentalist readings. "We'll talk about how the Bible can be interpreted differently," she says, "and if we get past that we'll talk about what God intends relationships to be like."

Divorce is frequently discussed; wives usually look upon their vows as unbreakable chains, since Christian tradition holds that only sexual unfaithfulness constitutes grounds for divorce. "Too often a woman hasn't thought about who has actually broken

those vows," Fox explains, "so we'll look at a scriptural passage where unfaithfulness is discussed." The passage she most often draws upon — Malachi 2:13-16 — includes a direct address by the prophet to husbands: "She is your companion and your wife by covenant . . . Let none be faithless to the wife of his youth." This was Malachi's challenge to husbands during a period in which men would divorce their wives simply because they had become bored with them. Fox uses it to make her own challenge to tradition.

"We'll talk about how violence is a form of faithlessness," she says, "and how an abuser is the first to break the marriage



*"One woman was convinced that she had done something bad enough that God would allow the abuse as punishment...."*

she really freed them up," Podhorin enthuses. "Our staff are well-trained in counseling techniques, but when they get into theology they don't know where to go. We realized Patty was someone we absolutely needed to have around."

With Womanspace trumpeting her achievements and willing to take her on full time, Fox had one hurdle left as graduation approached: convincing the Presbytery of New Brunswick that she should be ordained to her chosen ministry. As it turned out, her work at Womanspace had already paved the way. "It helped that I knew a number of clergy from the programs I had done in the churches," she

vows through his actions. It becomes a matter of the woman not taking complete responsibility for what is happening."

Yet whether the issue is divorce, physical abuse, or any of the myriad other topics she encounters, Fox is always careful not to issue directives. Instead, she presents options. "Women in abusive relations have usually never been permitted to make their own decisions, so for us to take away a woman's choice would be to re-victimize the victim," Fox says. "To allow a woman to choose is the most responsible thing to do, whether the outcome is what I would want to happen or not."

Usually it's not. Most battered women return to their abusers, though for reasons that often have nothing to do with theological concerns. Many times a wife is financially dependent on her husband. (Statistics show that a woman's standard of living drops seventy-three percent after the first year of divorce, and that nearly half of all female-headed households live in poverty.) Also, a woman may find it too dangerous to leave — abusive men will many times threaten to kill those who walk out on them — or she may decide to stay for the sake of her children. "I've sat with women who could only cry and say how much they didn't want to go back," Fox says. "But they went back. Sometimes it takes a woman several attempts before she finds the strength to stay away."

Fox cites these facts and more when she visits congregations. "I give an overview of domestic violence" she says, "and three statistics usually receive the most reaction: one out of every two women in this society experience domestic violence, and one out of four girls and one out of nine boys experience sexual abuse." The reaction becomes even stronger when congregants realize just what Fox means by domestic violence.

Most people, when they hear the term, think of a man punching and kicking a woman, beating her with a weapon, or raping her; the degree of abuse is measured by the number of bruises and contusions. Criticism, name calling, and belittlement are not usually considered part of the same package. Yet all are

methods of obtaining control, in which domestic violence is rooted: the husband who constantly berates his wife and tells her she's no good is as guilty as the one who beats his wife bloody.

"There's often one antagonist in any group, someone who will challenge everything I say," Fox notes. "I remember one older gentleman who claimed I was defining nagging as violence; he could not

Already three families have sought and received assistance, Fox says, and several of the network's members are initiating studies into inclusivity, power and control, and other issues related to domestic violence.

Despite such triumphs, Fox acknowledges that her perspectives do not go down well with all congregations — especially those with more conservative members.

"Fundamentalist groups know it's wrong to beat somebody, but they believe a male should be the head of a household and that a wife should be submissive," says Fox, who herself hails from a conservative Christian family. These congregations also find her Christian feminism as incompatible a blend as oil and water. Fox, however, finds the gospel "full of messages of liberation and peace and justice and loving relationships, and I think that is at the core of Christian feminism." Still, she refuses to create sides and view conservative churchgoers as "the opponent." She believes the loving support received from her own family proves that both sides can accept their differences and concentrate on the common good.

Fox would like to see that common good also attended to by more clergy. Recently, Fox coordinated a meeting between clergy and social workers from across New Jersey, in which both sides discussed how they could

better work together to help victims of domestic violence. That gathering fueled Fox's hope that one day there will be more chaplaincies like her own, and the church will face the issue head-on. As she learned in her first year at Princeton, the best way to perpetuate the problem is to turn away from it, and Fox intends to carry that lesson throughout her ministry.

"As a woman, I live with the same fears as the women I counsel at Woman-space," she says. "I fear harassment. I fear rape. But I choose not to ignore the truth of my own experience." She pauses, her eyes piercing. "And by not ignoring it, maybe I can do something about it." ■

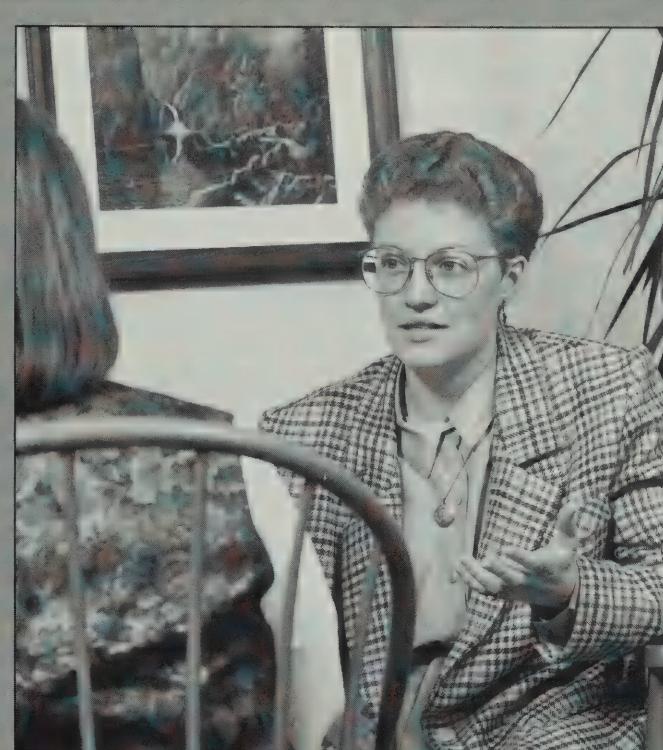


photo by Kristin Granberg

*"God does not allow others to abuse us as punishment...abusers use their own free will in choosing to act violently."*

accept verbal abuse as anything more than a simple quarrel between spouses." She counters by explaining how nagging is often the first rung on a ladder of pain, one that could eventually lead to isolation, humiliation, and even suicide. Through her work, Fox hopes to make congregations look twice at their own behavior — and, if necessary, take action.

To further this goal, she recently developed a program called Congregations for Peace in the Home, which is being piloted at the local Ewing Presbyterian Church. Eight of the church's lay leaders received training in domestic violence issues, and they now serve as a resource network.

# Looking for Tomorrow's Leaders

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*Introducing*

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*Princeton's*

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*new director*

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*of vocations*

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*and admissions*

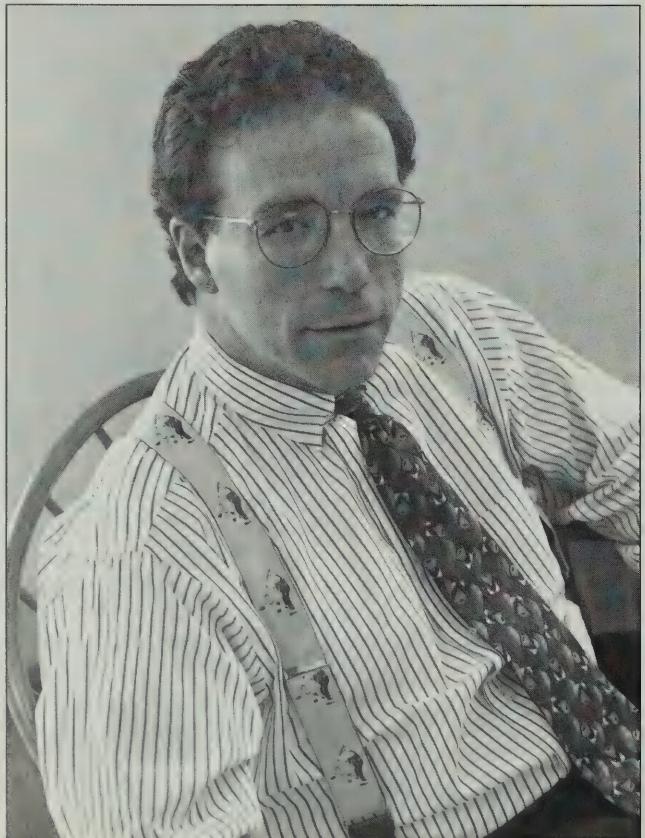


photo by Kristin Granberg

*By Barbara A. Chaapel*

The first thing J. Carter Hiestand III did when he began his job last December as Princeton's new director of vocations and admissions was to re-read his own 1980 application for admission to the M.Div. program. And the first question he asked was, "Would I have admitted myself?"

Breaking into the wide grin that instantly disarms those he meets, he is quick to answer in the affirmative. "It was a humbling experience to read the words I wrote thirteen years ago. But, yes, I would have admitted me. I didn't have the best academic record, but I had good references and a clear sense of call to the local congregation."

And that's still what the Seminary is seeking. Among the top qualifications Hiestand (who graduated with his M.Div. in 1983) and the Seminary's eight-member admissions committee look for in potential students are a commitment to Christ and to the church, at least the beginning of a sense of call, the ability to do the academic work required in the classroom, and strong self-awareness.

Settling into a chair in his Templeton Hall office that overlooks the rolling fairways of Springdale golf course, Hiestand elucidates his views on the kind of students he wants to bring to Princeton. "One of the things I look for most in interviews is really an intangible thing. I'd call it 'teachability.' The seminary experience is part of the lifelong journey of searching for truth and learning to ask the important questions. That can't happen if you come to seminary thinking you already know all the answers."

"It's also important to remember we are a seminary, not a graduate school. We need people who have the potential for strong spiritual leadership and whose gifts match the church's needs."

He believes seminaries must be gatekeepers for the church, in part because presbyteries and sessions are not taking that role seriously enough. "Some people applying to seminary have not worked through some personal issues," he ventures. "They must do this before they get into the church; if they don't, these issues will come back to haunt them and their congregations. When I evaluate a candidate for admission, I am looking not just at the seminary, but beyond the seminary to the church. The danger in any theological school is that you can hide behind the academics and not get to know yourself."

If it were up to Hiestand, Princeton would require psychological testing of all applicants. And he is grateful that a course in pastoral theology is now required.

Nor does he minimize the importance of a candidate's academic record, although a high grade point average alone cannot predict effectiveness in ministry. "I'm not convinced there is a solid connection between high grades and strong spiritual leadership," he says. "Nor do I believe that people should check their brains at the doors of the church. The church needs well-educated theologians, and seminaries must supply bright ministers who can challenge their congregations intellectually."

Hiestand's own heart is in the local church. He began his church work in 1977 at a Methodist church in Augusta, Georgia, where he was the youth director for three years without benefit of a seminary education. "I just wanted to work with kids," he recalls with a boyish enthusiasm still apparent in the thirty-seven-year-old man. "I never thought I'd be a pastor."

But during those years working with young people in the church, he began to realize that God might be calling him to the pastorate. When it came to choosing a seminary, he decided on

Princeton "because a friend told me it was the best place for people who wanted to serve in the local congregation."

"By the time I did get to seminary, I couldn't wait to sink my teeth into my studies," he says. "The 01 courses were among my favorites. I filtered everything I learned in class through the lens of what would be practically applicable in the local congregation." Favorite classes and professors come to his mind as easily as if he were turning the pages of a well-loved book: Old Testament with Bernhard Anderson, who ended every lecture like a sermon just as the bell rang; church history ("CH02 was absolutely my favorite class!"), with John Mulder relating theological struggles during the Reformation to the present-day church he loved; pastoral theology, in which issues of marriage and the family were probed; and preaching with Donald Macleod, who to this day remembers Hiestand's daughters by name and sends a Christmas card every year.

After graduation he was called to be associate pastor for youth and family life at the Bryn Mawr Presbyterian Church in suburban Philadelphia.

"Being at Bryn Mawr was like getting a second seminary degree," he explains. "I learned much about church leadership and ministry from David Watermulder (then pastor of Bryn Mawr and a Seminary trustee) and from a large and healthy congregation that represents the great center of the church." He also discovered Philadelphia's wonderful Italian restaurants. (He and his wife, Laurie, still love to cook Italian, with "lots of garlic.")

Next stop: Fairfax, Virginia, where Hiestand was called in 1987 to pastor the Providence Presbyterian Church. He summarizes his 5½ years there by talking about vision. "I loved the opportunity to establish a vision of where the church was going and then getting there," he says. "I really learned the importance of lay ministry, inviting the people to dream along with me. We decided our vision required increasing involvement in mission, building a youth program, and bringing back lots of baby boomers who had been alienated from the church for years. We accomplished those things together, and no one cared who got the credit."

Although he loved being a pastor, Hiestand does not view his decision to head Princeton's vocations and admissions office as a sudden veering in his calling. He has always had an interest in vocation. As a seminarian he wrote a paper on Calvin's view of vocation, and the unique calling of each believer. And while he was at Providence, three members of Hiestand's congregation entered seminary. Conversations with those two men and one woman were among the most enjoyable he had as a pastor. "I loved talking with them about their calls to ministry," he recalls with delight. "I often sought them out to discover what they were thinking about."

Hiestand also served for four years on his presbytery's Committee on Preparation for Ministry (the committee which

oversees the preparation of candidates for ministry in the Presbyterian Church USA). "I was discouraged at the quality of our candidates," he admits. "Calling people to ministry seems to be a process of self-selection more than something the church takes responsibility for and helps with. If we just wait for people to come to us, we don't necessarily get the best candidates."

Hiestand believes the local church must discover people in the pews who will be future leaders no matter what they do in life, and then challenge them to think seriously about seminary and ministry. Consequently, he looks to alumni/ae of the Seminary to help him in his new recruitment task. Beginning next year, no student will be accepted for admission to the Seminary without an interview. For prospective students who cannot come to campus, Hiestand will recruit alumni/ae throughout the country to interview them.

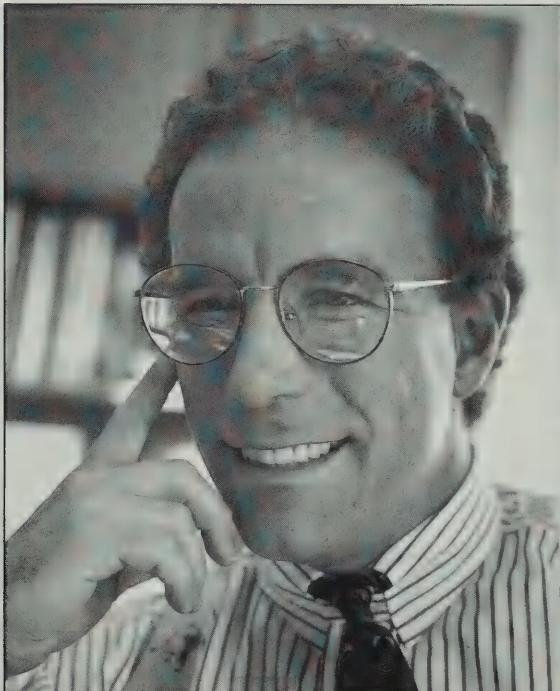
"I need the help of our alums in congregations and on college campuses," he affirms. "They are the key to finding top-notch seminarians. Recent studies have shown that the two primary reasons people choose to attend a particular seminary are alumni/ae referrals and visits to the campus."

In light of these findings, Hiestand plans to spend a lot of time building relationships with college and university chaplains and faculty members, as well as developing ties with graduates who now pastor churches. Those conversations will include African-American, Hispanic-American, and Asian-American alums, both men and women. Hiestand knows that if Princeton is to continue to reflect the diversity of the church, it must listen to alums who represent that diversity.

In addition, he will continue to hold ten on-campus Princeton seminars next year for prospective students nominated by alumni/ae, and he encourages graduates to nominate candidates.

Even with these assignments before him, Hiestand will make time for the greatest love of his life after his wife and his daughters Ashley and Meg: major-league baseball. "There are three stadiums within an hour's drive of Princeton!" he enthuses, pulling the entire 1993 schedule for both the National and American leagues out of his briefcase. His passion for America's national pastime began during childhood visits to his grandparents' home in suburban Cleveland; the big event of every summer was a trip to see the Indians play at Municipal Stadium.

Today he attends at least fifteen games a summer, including an annual four-day odyssey with close friend Mark Ramsey ('84B) to stadiums around the country. (This year their trek will take them to New York, Boston, and Montreal.) But the Indians, longtime cellar-dwellers, are still his team. And for Hiestand, that is a theological statement. "A Cleveland pennant is a lot like the eschaton," he laughs. "You don't know when it will be, but you know that someday it is going to happen." ■



Hiestand has always had an interest in vocation. "I loved talking with [candidates] about their calls to ministry," he recalls with delight.

# Pages of Princeton Past

By Rich Youmans

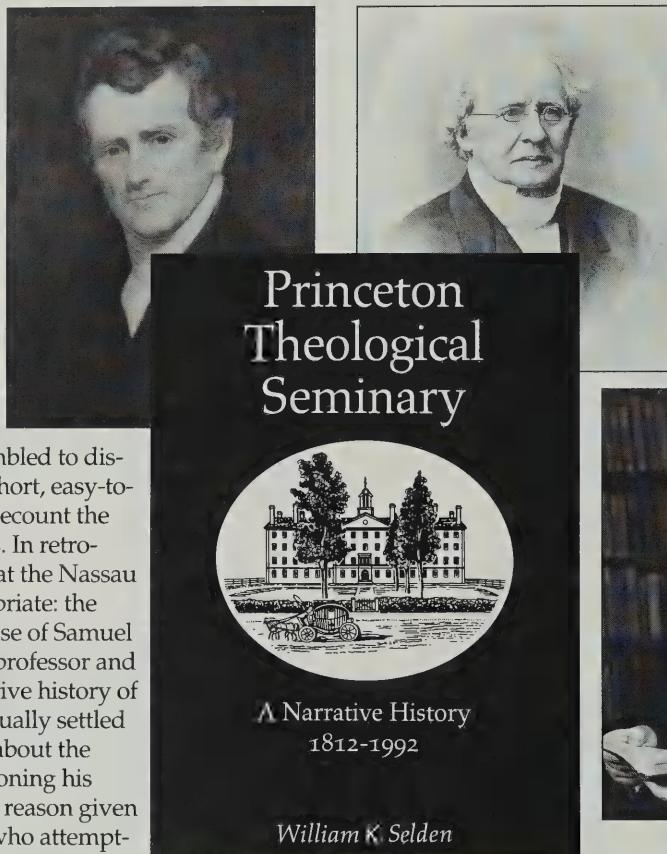
**I**t all began on a sunny spring day in 1990, during a luncheon meeting at the Nassau Club in Princeton. Three of the four in attendance were from the Seminary: Fred W. Cassell, vice-president for seminary relations; William O. Harris, librarian for archives and special collections; and the late Hugh T. Kerr, Princeton's beloved Benjamin B. Warfield Professor of Systematic Theology Emeritus and senior editor of *Theology Today*. The final participant was William K. Selden, a Princeton author and historian.

The four men had assembled to discuss a daunting project: a short, easy-to-read narrative that would recount the Seminary's entire 180 years. In retrospect, the decision to meet at the Nassau Club was especially appropriate: the club was originally the house of Samuel Miller, Princeton's second professor and the first to attempt a definitive history of the Seminary. Miller eventually settled for producing a pamphlet about the institution's origins, abandoning his original intent for the same reason given by subsequent professors who attempted definitive works: there was simply too much material. (The most successful effort was by Lefferts Loetscher, whose *Facing the Enlightenment and Pietism: Archibald Alexander and the Founding of Princeton Theological Seminary* runs for five hundred pages but does not get beyond the Seminary's first decade.) Now Selden was being urged to compress almost two centuries of history into a work that could be read in two sittings.

"Princeton Seminary has a great history, and many people don't really know much about it," says Cassell, who spearheaded the project. "Rather than a scholarly tome, we wanted a popular history — in the best sense of the term — designed for the average layperson."

Last fall, Selden achieved that goal. The 180-page *Princeton Theological Seminary: A Narrative History 1812-1992* takes

the reader on a historical tour that stretches from the Seminary's initial days during the Great Awakening of the early 1800s to the Seminary's present era under President Thomas W. Gillespie.



*The new history offers portraits of such legends as (clockwise from top left) Archibald Alexander, Charles Hodge, and John Mackay.*

For Selden, a long-time Princetonian and a 1934 graduate of the university, the book was the latest in a series of works he has written on the histories of local institutions. The first of his histories, about Princeton University's Woodrow Wilson School of Public and International Affairs, appeared in 1984. Since then he has written about the Nassau Club, Princeton Summer Camp, Princeton Day School, and the university's McCosh Health Center, among other sites. He has also penned a monograph, *The Legacy of John Cleve Green*, which examines the life of the former Seminary trustee who became one of the institution's most generous donors during the nineteenth century.

Selden began work on the Seminary history in January 1991. With Harris's help, he quickly amassed enough archival material to fill two tall bookcases and a filing cabinet. He read voluminously; more than one hundred books and articles are listed in the bibliography. He pored over all the trustee minutes (made available for the first time) and collected armloads of old letters and other ephemera. He went to the university's Firestone Library, to the Historical Society of Princeton, and to the local public library. He even collected oral histories from various professors, administrators, and alums.

His efforts have led to what former trustee chair David Watermulder refers to as "a non-stuffy, non-arrogant story of

why and how some American Christians put together a theological school with some clear standards." In crisp prose, Selden weaves personal portraits of such legendary figures as Archibald Alexander, Charles Hodge, John Mackay, and James McCord. He introduces the vari-

ous philanthropists who have provided the Seminary with a firm financial foundation, as well as the missionaries who have extended the Seminary's influence across the globe. He tackles such turbulent eras as the late 1920s, when a liberal-fundamentalist schism ripped apart the faculty and student body, and his account is notable as much for its objectivity as for its thoroughness. Selden also tries to present the intimate details of daily Seminary life throughout the years, including the arduous early days when students rose at 5:00 a.m. and privies provided the only toilet facilities.

To order *Princeton Theological Seminary: A Narrative History 1812-1992*, send \$11.50 (plus \$1.00 postage) to the Theological Book Agency, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803. ■



**In Memory Of:**

Dr. Willis A. Baxter ('38B) to the Scholarship Fund  
 The Reverend Dr. Alison R. Bryan to the Annual Fund  
 Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund  
 Mrs. Daisy Dancer to the Scholarship Fund  
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 Dr. Reuel E. Johnson ('48B) to the Annual Fund  
 Dr. Edward J. Jurji ('42B) to the Annual Fund  
 The Reverend Llewellyn G. Kemmerle ('43B) to the Alumni/ae Roll Call

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The Reverend Dr. David B. Watermulder ('45B, '47M) to the Annual Fund  
 Amy Wright to the Geddes W. Hanson Black Resource Cultural Center

**In Appreciation Of:**

The Reverend Keiko Obara ('53b) to the Annual Fund  
 Mrs. Yoshiko Yamamuro Watari ('53e) to the Annual Fund

**INVESTING IN MINISTRY: CHARITABLE GIFT ANNUITIES**

**By Chase S. Hunt**

Charitable Gift Annuities offer a means of providing financial support to the Seminary while at the same time receiving income for life. Such an arrangement is particularly attractive to those who wish to make a gift to the Seminary, but need the income that the amount of the gift would otherwise provide if invested.

In addition to furthering the Seminary's mission, a Charitable Gift Annuity is a straightforward arrangement that offers several benefits. In return for a gift of cash or appreciated securities, a donor receives a fixed income for life. Some of this income would be free of taxes for the period of the donor's life expectancy as determined by government tables. A spouse or other beneficiary may also be provided for. The amount of income received is determined when the agreement is established and depends on the donor's age (and the age of any beneficiary) as well as the size of the gift. Income payments are made quarterly or at intervals of the donor's choice. The donor is entitled to an income tax charitable deduction in the year of the gift; if this deduction is too large to take in its entirety, carryover privileges apply for up to five additional years.

A Charitable Gift Annuity funded with appreciated securities would incur some capital gain tax. That tax, however, would be decidedly less than if the securities were sold and the proceeds reinvested.

And since in most instances the capital gain tax is spread over the period of the donor's life expectancy, its impact is reduced even further.

Current rates of return for a one-life annuity appear below. If a beneficiary is provided for as well, the rate of return would be reduced, depending on that person's age.

Age	Rate	Age	Rate	Age	Rate
50	6.5%	65	7.3%	80	9.6%
55	6.7%	70	7.8%	85	10.9%
60	7.0%	75	8.5%	90	12.0%

Seminary policy specifies that all donors and beneficiaries be at least fifty years of age. A gift of one thousand dollars or more is also required.

*The Reverend Chase S. Hunt is the Seminary's director of development. If you would like more detailed information on Charitable Gift Annuities or any other planned giving opportunity offered by the Seminary, please contact him at 609-497-7756.*



A sampling from the bookshelves of faculty members and administrators.

**W**hile ideological battles in American society are nothing new, the past few decades have been an especially intense time of debate, creating fault lines throughout the country. Two books recently read by President Thomas Gillespie examine how these struggles are shaping the United States and affecting its democratic ideal.

*Culture Wars: The Struggle to Define America* (BasicBooks, 1991), by James Davison Hunter, finds the source of today's conflicts in differing moral visions, resulting in new alliances among the faith traditions. "You now have those who believe traditional moral values cannot be changed versus those who feel they should be reworked according to new circumstances and conditions," Gillespie says.

Hunter, a professor of sociology and religious studies at the University of Virginia in Charlottesville, provides a historical and cultural overview of the current struggles, then identifies several "fields of conflict": family, education, media and the arts (free speech and censorship), and law (separation of church and state). The polarity of the "Orthodox" and the "Progressive" viewpoints is seen in each side's understanding of this country's basic principles of government. The Orthodox camp says the Founding Fathers "believed government must be based on God," while the Progressives insist the founders "designed the Constitution to guarantee a secular, humanistic state." Such antipodal views, Hunter predicts, could ultimately threaten America's democratic practices.

The American legacy is further explored by Os Guinness in *The American Hour: A Time of Reckoning and the Once and Future Role of Faith* (The Free Press, 1993). Guinness, who has been a guest scholar at the Woodrow Wilson Center for Interna-

tional Studies and a visiting fellow at the Brookings Institution, finds the American moral and cultural order undergoing an identity crisis. "He believes that, as Americans, we've broken up into factions," Gillespie says. Guinness analyzes the conflicts in society that have influenced the American character, and presents various scenarios for the country's future. "Guinness views America as an idea," Gillespie says, "but he views it as a *workable* idea."

\* \* \*

At the opening of *The Call of the Toad* (Harcourt Brace Jovanovich, 1992) by Günter Grass, two people meet in a market in Poland: Alexander, a German widower, and Alexandra, a Polish widow. The Wall has just fallen in Berlin, and in this new era of reconciliation the couple decide to sell cemetery plots in what was a disputed border region between Germany and Poland during World War II. What ensues, says Kathleen McVey, Princeton's Joseph Ross Stevenson Associate Professor of Church History, is a poignant, comic love story in which the couple's original humane intent is corrupted by politics and capitalistic greed.

"Alexander and Alexandra's idea is to go to the people who were dislocated from this borderland and offer them the option of being buried there," she says. "This little project then begins to mushroom into something they had not intended." The couple's subsequent ordeals include being investigated for a misuse of funds and encountering such money-making schemes as the establishment of a Polish rickshaw enterprise.

Grass, one of Germany's most celebrated writers, opposed the reunification of his country, and his views are evident in this book. "His feeling about the Wall coming down," McVey says, "is that people expect too much of it, just as Alexander and Alexandra expect too much of their project. They think it can undo the past. Instead it just reopens old wounds, or is totally misunderstood by those too young to understand why the wounds are there in the first place."

McVey also recently finished *In My Place* (Farrar Straus Giroux, 1992) by Charlayne Hunter-Gault, a national correspondent for PBS's "MacNeil/Lehrer News-Hour." In this memoir, Hunter-Gault recounts her years growing up in the South, including her historic role in 1961 as one of two black students to desegregate the University of Georgia.

"What comes through is her self-esteem and her positive feeling about life," McVey says. "She's as interested in describing how she was chosen to be prom queen as she is in telling about her days as a university student, when she learned to live in isolation. All her struggles seemed to roll off her back." It is, says McVey, the inspirational story of a remarkable woman.

\* \* \*

"Let the children come to me...for to such belongs the kingdom of God" (Mark 10:14). That directive by Jesus illustrates the important connection children have with the church, a relationship that is explored in two books recently read by David Wall, Princeton's assistant director of the School of Christian Education and director of the Summer School.

In *A Window to Heaven: When Children See Life in Death* (Zondervan Publishing House, 1992), Dr. Diane Komp presents the stories of children who, as they near death, show such a vibrant love for God that Komp is led on her own journey of faith. The author, a pediatric oncologist at the Yale University School of Medicine, describes herself as being somewhere between an atheist and an agnostic at the start of her career. But Komp is eventually transformed as she encounters the lives and deaths of these children — from the young girl who "mustered the final energy to sit up in her hospital bed and say: 'The angels — they're so beautiful, Mommy, can you see them?'" to the eight-year-old who dreamed of Jesus pulling up to his house in a big yellow school bus.

"These faith experiences are very real to the children," Wall says, "and this book points out that it's important for us, as adults, to listen. Komp shows how talking about God and heaven are very natural for children as they face death."

Another book, *New Kid in the Pew: Shared Ministry with Children* (Westminster/John Knox Press, 1991) presents a cornucopia of ways for the church to engage children in its ministry. Written by former Christian educator Mary Duckert, the book examines the best ways for children to learn Scripture, to participate in worship and in the festivals of the church, and to minister to those around them.

"It's chock-full of stories and ideas," Wall says. "For example, children can write letters of welcome to babies who are being baptized." It is, he says, a "very practical guide" to making children both welcome and welcoming. ■

## CON ED CALENDAR

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### **May**

- 3            "The Care of Families: Always Changing, Always the Same"  
(William V. Arnold)
- 3-6          "Making Theology of Sense"  
(John Patton)
- 10-11       **Off-Campus Seminar — Ashland, NE**  
"Preaching the Many Voices of Scripture"  
(Thomas G. Long)
- 19-21       "Preaching from the Book of Revelation"  
(Earl F. Palmer)

### **June**

- 21-July 1     Institute of Theology

### **July**

- 6-9          "Seminar for Associate Pastors"  
(John Talbot)
- 12-16       "Consulting Skills"  
(Margaret E. Bruehl)
- 12-16       "Effective Group Leadership"  
(Roy W. Pneuman)
- 19-23       "Managing Conflict"  
(Roy W. Pneuman)
- 19-23       "Personal Renewal"  
(Margaret E. Bruehl)
- 26-29       "Seminar for Pastors Who Are Heads of Staffs"  
(John Talbot)

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# *The Princeton* **SPIRE**

NEWS OF PRINCETON THEOLOGICAL SEMINARY

Vol. XXXII, No. 2

Summer 1993

## Discovering The Truth Behind The Texts

*A New Chapter in Field Education*



**Summer 1993**



*photo by Pamela Kling*

Cover photos by John Heaton/The Leigh Photographic Group. Illustration by Lee Behl.

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A Princeton professor believes that the two disciplines can complement each other and shed new light on the mysteries of the universe.

*by Russell Roberts*

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### **A New Chapter in Field Education/8**

New directions in field education are addressing the spiritual, academic, and practical aspects of ministry.

*by Rich Youmans*

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### **When Words Become the Word/12**

While some may reduce speech to mere technique, Princeton speech professors elevate it to nothing short of incarnational theology.

*by Barbara A. Chaapel*

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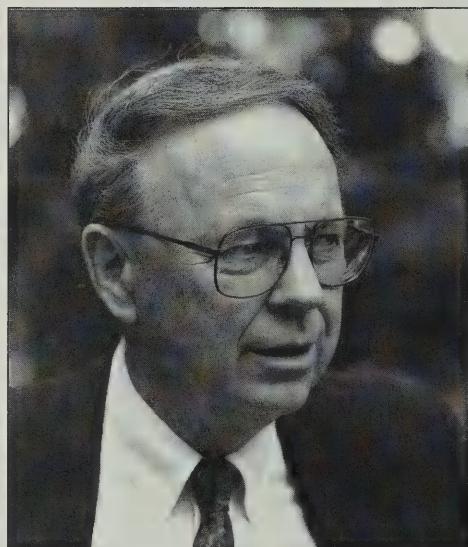
Dear Friends of the Seminary:

Let me introduce you briefly to four new professors who will join the Seminary faculty in the coming academic year.

Dr. Max L. Stackhouse will take up his responsibilities as the Stephen Colwell Professor of Christian Ethics in January 1994, succeeding emeritus professor Charles C. West. The author of numerous books and articles, this former president of the American Society of Christian Ethics comes to us from a distinguished career at Andover Newton Theological School. Dr. Stackhouse is a minister of the United Church of Christ.

Dr. Paul E. Rorem begins teaching at the Seminary this fall as associate professor of medieval church history, succeeding his own doctoral mentor, Dr. Karlfried Froehlich, in the Benjamin B. Warfield Chair. He brings both pastoral and academic experience to this post as a Lutheran minister and a former professor at the Lutheran School of Theology at Chicago.

Another doctoral graduate of the Seminary who returns now to its faculty is Dr. Leonora (Nora) Tubbs Tisdale, assistant professor of preaching.



A minister of the Presbyterian Church (USA), Dr. Tisdale has demonstrated her gifts as a teacher of preaching while a member of the faculty at Union Theological Seminary in Richmond.

Dr. James C. Deming, an elder of the Presbyterian Church (USA), also assumes his faculty post this fall as assistant professor of modern European church history. A native of the Great Northwest, Dr. Deming is a doctoral graduate of Notre Dame University and comes to us from Pennsylvania State University.

Faculty positions in pastoral theology, New Testament, and speech remain open as the 1993-94 academic year begins. When these positions are filled, over half of the Seminary's tenured faculty and sixty-two percent

of its total faculty of fifty will have been appointed in the last decade.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

### **Three New Members Are Elected to the Seminary's Board of Trustees**

Three new members — including two alumni/ae — have been elected to the Seminary's board of trustees. They are the Rev. Audrey L. Schindler of Decatur, GA; the Rev. Curtis A. Jones of Baltimore, MD; and Stewart B. Clifford of New York City.

Schindler was elected by Princeton's alumni/ae to serve a three-year term as

alumni/ae trustee, replacing Helen Beglin ('63 M.A.). After graduating with her M.Div. in 1986, Schindler went to the Atlanta area to begin a new church development that is now

the four-hundred-member Alpharetta Presbyterian Church. Her involvement in the Greater Atlanta Presbytery has included serving on the Committee on Ministry and the search committee for the newly created pastor-to-pastors position, chairing the examination committee for candidates, and writing the review guidelines for clergy in the presbytery. Presently she is a Ph.D. student in religion and literature at Emory University in Atlanta and teaches at the Candler School of Theology. Schindler was also recently elected as president of the Seminary's Alumni/ae Association Executive Council.



The Rev. Audrey L. Schindler

Jones, pastor of the Madison Avenue Presbyterian Church in Baltimore, is a 1981 Princeton M.Div. graduate who is currently a candidate for the Doctor of Ministry



The Rev. Curtis A. Jones

degree at United Theological Seminary in Dayton, OH. He has taken a leadership role in Baltimore since his arrival there in

### **Portrait of Seminary's Third President Unveiled**

As part of the Seminary's alumni/ae reunion this year, a 36" x 48" oil painting of former Princeton president John A. Mackay was unveiled on May 28 in the campus center.

Mackay, who served as president and professor of ecumenics at Princeton from 1936 to 1959, was praised by President Thomas W. Gillespie for his eloquence, his understanding of the importance of mission and ecumenics, and his commitment to an inclusive church. A gift from various Seminary classes (particularly those of the 1950s), the portrait is the first of Mackay to hang in the center that bears his name.

Among those in attendance at the ceremony were (from left): William Cohea, Jr. ('52 M.Div.), who spearheaded the fund-raising for the portrait; Duncan Mackay, the former president's son; Isobel Metzger, Mackay's daughter and wife of Princeton professor emeritus Bruce



Metzger; artist David Walter ('70 M.Div.); Elena Mackay Reisner, another of the former president's daughters; and President Gillespie.

1987, serving as mayor of the Community Development Finance Corporation of Baltimore and as a member of Baltimoreans United in Leadership Development. He has also served as a member of the Synod of the Mid-Atlantic Black Caucus and the African-American Advisory Board of the Presbyterian Church (USA).

Clifford, a senior vice-president and head of the investment division of Citibank, N.A., is an elder in the Brick Presbyterian Church in New York City. He has twice served as a member of session and has chaired the church's board of trustees and its finance committee, and his current duties include chairing the personnel com-



Stewart B. Clifford

mittee. He is a graduate of both Harvard College and Harvard Business School and is a life trustee of Spence School in New York City and a trustee of the New York City YWCA.

In addition to electing these new trustees, the Seminary also granted trustees Sarah B. Gambrell and Laird H. Simons emerita/us status.

### **Commencement 1993: A Time of Farewell**

Once again it was the time for departures. On Monday, May 17, Princeton's 181st commencement took place as 214 black-gowned men and women processed down the center aisle of Princeton University chapel to receive their diplomas. The Seminary conferred 138 Master of Divinity degrees, 50 Master of Theology degrees, 9 Doctor of Ministry degrees, 7 Doctor of Philosophy degrees, and 10 Master of Arts degrees. The Reverend Dr. William H. Willimon, dean of the chapel and professor of Christian ministry at Duke University, delivered the commencement address.

This year also marked the departure of



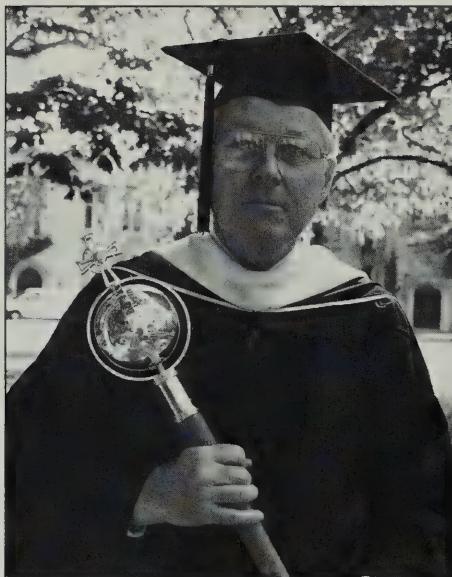
*Susan Rowland Miller is offered a helping hand by fellow M.Div. graduates (from left) C. Cole Starr, Cameron Bell, Mark Douglas, James Bennett, and Robert Higgs.*

William Brower, who retired as associate professor of speech and communication. Brower, who served as macebearer at the graduation, taught at Princeton for almost forty years, and during that time he became as well-known for his short story and poetry readings as for his fine insights into the oral interpretation of literature. A specialist in the work of Robert Frost, he is especially noted for his one-man program, "A Friendly Visit with Mr. Frost," which has been seen nationwide since he began it in 1972.

Among the students who received awards this year were five senior class fellowship winners: Robert Clendenin Spach (history), Douglas Lee James (practical theology), Patricia Faith Harms (religion and society), and Derek Stephen Dohn and Faith Kirkham Hawkins (theology). Each received a \$2,000 honorarium for further study at a school of his or her choice.

The prestigious Graduate Study Fellowships for the Parish Ministry went to John Edgar Caterson and Lynn Barger Elliott, each of whom received \$12,000 for study overseas. Barger Elliott also won the 1993 David H. C. Read Preacher/Scholar Award. The \$10,000 national award, established in 1989 by the Madison Avenue Presbyterian Church in New York City as a tribute to its former senior minister, recognizes those graduating seminary students who show outstanding promise as preachers and scholars and who are committed to the parish pulpit ministry.

"The most exciting thing about it is that I finally have some money to give to others," Barger Elliott said. "I plan to tithe the money and am already thinking of concrete things to do for other people."



*William Brower, who retired as associate professor of speech and communication, served as macebearer.*

**Princeton Seminarians Raise \$20,000 for Charitable Organizations at Home and Abroad**  
Students at Princeton Theological Seminary have raised more than twenty thousand dollars this year through several fund-raising projects organized by the Stewardship Committee of the Student Government Association. Projects carried out by the committee include an auction, a book sale, a comedy show, a talent show, and a week of giving.

According to Sandra Stogsdill and Jessie MacMillan, student co-chairs of the Stewardship Committee, the fund-raising efforts were successful because the whole Seminary community participated. "Our projects cut across all the diverse lines in this community," Stogsdill says. "Everyone could participate in some way — by

donating old books, bidding on faculty dinners, singing in a comedy routine, or designing posters."

According to Stogsdill, more than sixty students volunteered to help in one or more of the projects. Earlier in the academic year, a Friday Night Live talent show (based on NBC's "Saturday Night Live" format and organized by Suzie Nakasian) raised two hundred dollars, and a Stewardship Committee "Week of Giving" added two thousand dollars to the Trenton Crisis Ministry coffers. Then, on February 11, a "stuff" auction raised more than three thousand dollars for Visionaries of International Christian Endeavors, an organization that provides homes for handicapped and disadvantaged children in the Philippines. Jeff Wilson coordinated this event, which offered a combination of art and services to the highest bidder. Among the items donated by faculty, staff, and students were Italian and Mexican dinners at faculty homes, flute lessons, a bedtime story, a pool party at the Seminary pool, and four hours of maid service.

Dawn Russell headed the three-day book sale (March 24-26), the biggest money-raiser of the stewardship campaign. Hundreds of titles were sold, and the \$11,235 in proceeds went to seminaries in Ghana, Thailand, and Kenya to buy books for their libraries. According to Russell, unsold nonfiction books were donated to a Korean seminary in New York City that needs English titles for its accreditation. Fiction books were recycled.

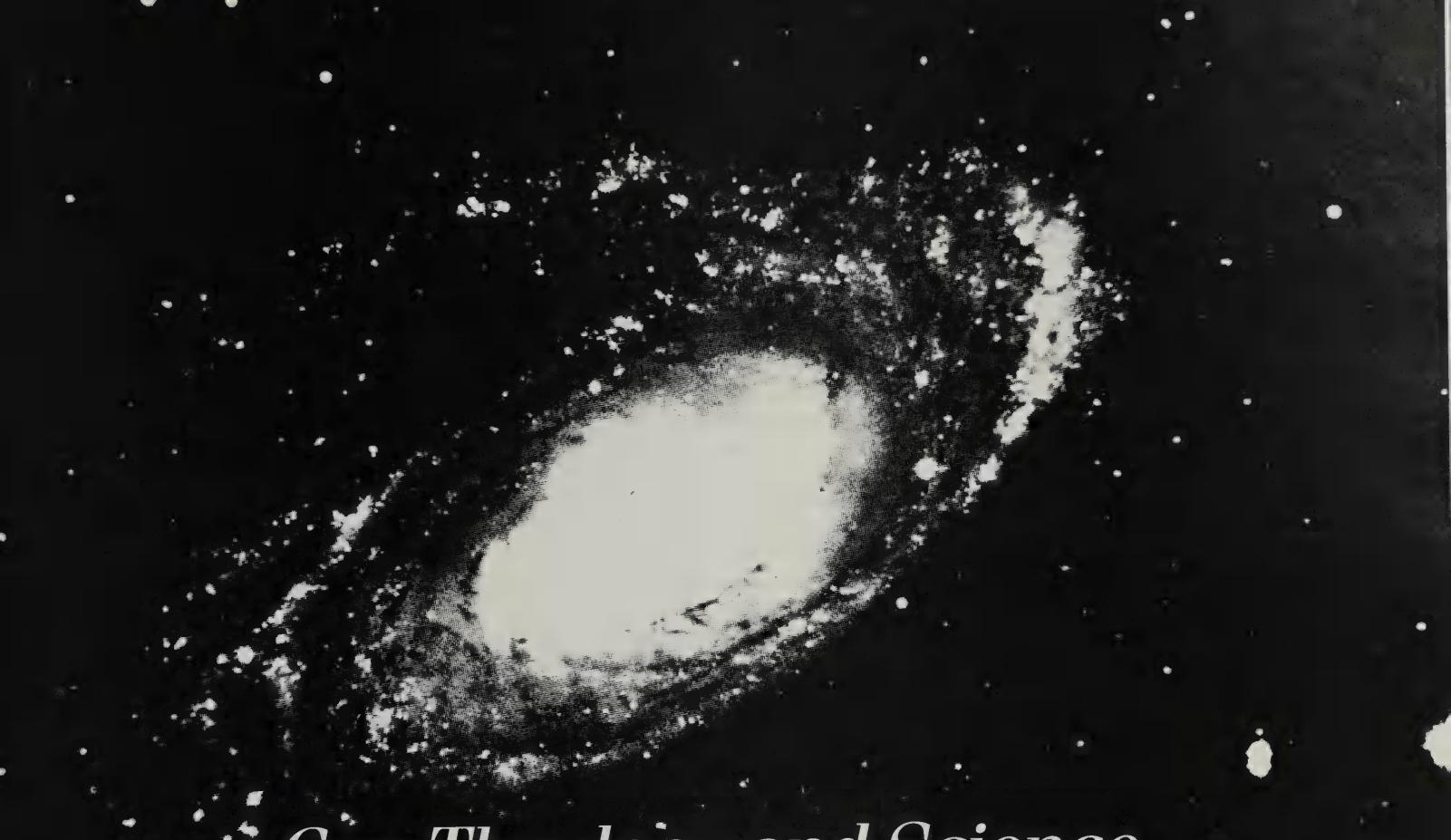
The weekend of April 2-3 spotlighted the second annual Seminary comedy revue, "Theologiggle," directed by Jana Riess and Andrew Burnett. Skits written by students spoofed the Seminary community, and ticket sales netted more than \$2,700 for Habitat for Humanity.

The final Stewardship Committee event of the academic year, a hunger run that took place April 24, raised about \$3,800 for the Trenton Crisis Ministry, the Trenton Area Soup Kitchen, and Heifer Project International. The event — which included a five-kilometer run and a one-mile "fun" run through Princeton — was cosponsored by United Jersey Bank.

Stogsdill believes that the students who volunteered did so because they wanted to reach beyond themselves. "There's a danger of becoming too self-absorbed at a place that is so demanding academically," she explains. "It's easy to forget the practical aspects of ministry."

*photo by Kristin Granberg*

*photo by Kristin Granberg*



# *Can Theology and Science Live Together?*

One Princeton professor believes they can

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*By Russell Roberts*

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*Scientists and theologians, it would seem, have always been at odds with one another: what one group proposes, the other disposes — or at least attempts to.*

*Dr. Jacobus Wentzel Vrede van Huyssteen takes a different view: he believes that the two groups can actually complement each other, and together can shed new light on the mysteries of the universe.*

*Dr. van Huyssteen  
is Princeton's  
James I. McCord  
Professor of Theology and Science.  
(The Seminary is  
the only one in the  
world that has a  
chair dedicated to  
these two disciplines.) A graduate of the  
Free University of Amsterdam, van  
Huyssteen had previously been head of  
the department of religious studies at the  
University of Port Elizabeth in South  
Africa. He arrived at Princeton in the  
winter of 1991 and since then has led  
many students on explorations of how  
new scientific discoveries and theories are  
affecting Christian faith — and, in some  
instances, undergirding it. In the following  
interview, van Huyssteen shares his  
insights.*



**Q:** How long has the conflict between theology and science persisted? When did it begin, and how has the situation changed today?

**A:** The battle between theology and science has been going on since before the start of Christianity. Up to the eighteenth century almost everyone believed in God; even though science and theology differed, the majority of people still shared this common belief. But ever since the rise of evolutionary theory, the church and science have moved apart more and more. What makes the situation both different and more important today is that our culture has become so infused by science and technology, it prompts the question: Where does faith in God fit in now?

**Q:** How does science treat theology now?

**A:** Science often denies the meaning and even the existence of theology. This is the so-called "conflict model," in which each side goes its own way without speaking to the other, as if they're in a bad marriage.

**Q:** Are there other models besides the "conflict model"?

**A:** Yes. There are many that attempt to

integrate the two. You can find fascinating examples of this in genetics, physics, and biology — areas in which there are scientists who are also Christians and who are trying to relate their latest findings to their belief in God. In the last ten years, groups and centers devoted to the relationship between theology and science have sprung up all over. This says something about the urgency to get the church out of confessional isolation and into a discussion about what's happening in the real world.

Many scientists today realize that science is limited. There are some issues in life that science cannot answer, such as the meaning of life and death, and the meaning of evil. To find these answers, many scientists are turning to religion and becoming more metaphysical. Even agnostic scientists such as Stephen Hawking [author of the best-selling *A Brief History of Time*] are writing books that go beyond science and talk about a final theory.

**Q:** It sounds as if this fits right in with Christianity.

**A:** From a Christian viewpoint, there is a certain logic to it. If you believe in God, the next step is to feel that God is responsible for everything in this world. If that is so, then this God should also be the God of science. Now if *that* is true, the next step is to feel that everything in this world should hang together. All our experiences should somehow make sense, and the explanations and beliefs of religion should not be unrelated to those of science. I don't think Christians can have this kind of schizophrenic existence — believing in God until they walk into the laboratory. It just doesn't work anymore. This is why there are many scientists and theologians who are trying to get the two sides to talk and somehow integrate.

**Q:** But how can science and theology

integrate when there are such enormous differences in some areas, such as in theories about the origin of the universe?

**A:** It's been easy for scientists to try to figure out the origin of the world and never even think about faith or Christianity. It's also become easy for theologians to defer to the Bible, which says that God is the Creator and everything was created in seven days. The problem has been that the biblical answer and the scientific answer are contradictory. What's happening now is an attempt to show that one does not have to contradict the other.

Most theologians now believe that the Genesis story need not be taken literally. The story is intended to show us that everything is dependent on God — and in that sense it's a very spiritual hymn or poem. It's not about the world and when it started. It's about God and how powerful God is. I don't think the Bible, an ancient document, should be compared with contemporary cosmology's theories about the beginning of time. The Bible was never meant to be a scientific report. Its language is poetic.

**Q:** Isn't genetics another area where science and theology differ significantly?

**A:** There are geneticists working on DNA today who not only believe that biology and genetics tell us about our genes and where we come from, but also see the presence of God in the way that DNA is put together. They find a wonderful fusion between modern genetics and the Christian faith.

*Most theologians now believe that the Genesis story need not be taken literally. The story is intended to show us that everything is dependent on God — and in that sense it's a very spiritual hymn or poem. It's not about the world and when it started. //*

**Q:** What about the people who feel that science and theology have been able to co-exist for thousands of years, and there's no need to try to reconcile the two?

**A:** This is the type of schizophrenic existence to which I referred earlier: on Sunday you go to church, and then from Monday to Friday you do some-

thing different. This is an easy position to assume because you don't have to worry about the conflict, but ultimately it's an inconsistent position. I think that people

have to decide how their belief in God relates to their understanding of the world. I think that belief in God should mean something about the stars, the genes, sexuality, and even the social structure. Science is about understanding our world. Religion is about understanding the meaning of our world. What we are trying to do is merge the two to produce ultimate intelligibility and ultimate understanding.

**Q:** How does the big bang theory of the origin of the universe figure into the conflict between science and theology?

**A:** With the big bang theory, scientists had discovered something that, whether they liked it or not, looked much like a creation. Here you had scientists who didn't even believe in God discovering that maybe the world did start with some kind of cosmic explosion. The "open" version of this theory has us all riding out on the shrapnel from the explosion, until ultimately everything cools down and we freeze to death. The "closed" version is that at some point, gravity will become so overpowering that it will pull everything together again and crush us in this fiery big crunch. So with the big bang theory, there's a beginning, there's a history, and there's going to be an end. All these parallels between the physical theory and what Christianity believes are just amazing. However, it's dangerous to think that the big bang theory really supports the Christian faith, because in science theories change all the time. The theory is spectacular now, but in ten or twenty years, who knows? British biochemist and theologian Arthur Peacocke once said, "Theology should never marry the science of the day, because if she does she'll be a widow tomorrow." What the big bang theory does

is provide a great degree of consonance between science and faith.

**Q:** Is there a danger in linking science and religion too closely?

**A:** Yes. If you do that, and five years from now the big bang theory is thrown out, then the God that we believe in becomes a "God of the Gaps." People might start to say, "Science can explain virtually everything. Let's keep God for those difficult things that cannot be explained." But then, once science explains those things too, God becomes superfluous.

**Q:** How can theology and science

ever get together on what is possibly the thorniest issue of all, evolution?

**A:** There are biologists and theologians who have come to realize that their fields are very limited and can only answer so many questions. Such an issue, for instance, as the amazing emergence of a person, of self-consciousness, cannot be explained by evolutionary science. Scientists have to learn that there are ultimate questions that they cannot answer, and theologians have to be flexible and adapt their notions of how this earth started. We're not throwing God out; what we're throwing out are some outdated notions of how God created the world.

**Q:** If we have to rethink many theological "givens," what is the place of the human being in this whole debate?

**A:** We have inherited a notion that we as human beings are the crown of creation. What we have learned through science is that, despite the amazing presence of human beings, this is not so. We're an important part, but there is so much more out there. The intelligibility of the universe transcends us. This doesn't affect at all the certainty of our faith; it just prompts us to figure out new ways to think about God.

**Q:** Is it possible that people have become disillusioned with science lately because it has not produced the "perfect world" that we all expected it would, and that the urge to find consonance between science and theology stems from that disillusionment?

**A:** Yes. What makes our age different is that science had been seen as the savior of humanity, but now there is increasing disillusionment not only with science, but also with its necessary spin-off, technology.

This ties into the other side of what I earlier called intellectual integrity. Faith becomes integral not only when it shows that it can talk to science, but also when it demonstrates that science has not solved many of the problems of this world. That's why liberation theology and feminist theology and the issues of oppression and justice all tie into the idea of intellectual integrity. All of these are part of contemporary discussion within the church today.

**Q:** Can religion and science co-exist equally, or does one have to dominate the other?

**A:** This is what it's all about — attaining some sort of complementary existence. I hope that by aiming for the type of consonance that I spoke of earlier, we realize that science and theology need not be in conflict, for they very often ask different kinds of questions. Science is about understanding our empirical world. Theology asks and explains different questions: What is the meaning of life? What happens when we die? How can we be happy? The two sides ask different questions, and they give complementary answers that we hope will make a fuller picture.

**Q:** Is the final message on this entire debate a hopeful one?

**A:** Yes. We have to break down the myth that science is objective and faith is subjective. Scientists work from a position of faith as much as Christians do. Once we discover that, I really think we're going to give up this idea of scientific superiority. Theology and science are already much more alike than we think. I wouldn't have moved halfway around the world if I didn't believe that! ■

# A New Chapter in Field Education

*By Rich Youmans*

The great English poet John Keats once wrote, "Nothing ever becomes real till it is experienced." That line could serve as the unofficial motto of Princeton's Office of Field Education. Every year, dozens of Seminary students test their callings in the crucible of the "real world." The settings may vary — from a local church to a nursing home to a maximum-security prison — but the basic goals remain the same: to develop the practical skills and spiritual resources needed for ministry, and to discover the truth behind the texts.

Of course, one of the lessons often discovered in field work is the need to reevaluate and to adapt to new circumstances. And this year, after an intensive six-month study conducted by Director Abigail Rian Evans and an ad hoc committee, new directions were established to ensure field ed remains a vital part of a student's education.

"We want the program to encourage students on their spiritual journeys, to clarify their calls to ministry, to provide skills and experiences in different forms of ministry, and to strengthen partnerships between the Seminary, the church, and the community," Rian Evans explains. These four

goals could be likened to the four points of a compass; combined, they provide a guide by which students may discover new realms of experience and learning.

To achieve these new directions, several program changes have been initiated. Some are designed to make sure students receive the maximum benefit from their placements: field sites are now systematically assessed, and more workshops and training sessions for field supervisors have been initiated. In addition, all first-year M.Div.

and M.A. students must take an interdepartmental course — "One Ministry, Many Forms" — that Rian Evans says is a prerequisite to field education in much the same way that basic Greek is a prerequisite to New Testament studies.

But the watchword for today is diversity, and one of the program's main thrusts is accommodating the present student body at Princeton. Fifty-seven denominations and twenty-eight nations (in addition to the United States) were represented on campus this past academic



Director Abigail Rian Evans (right) and Assistant Director Harry A. Freebairn are leading the field ed program in new directions.

year. In the M.Div. program, only about half of the students were Presbyterian.

"The teaching church program that was founded thirty years ago by [former field ed dean] Arthur Adams was an excellent program, but it was designed for a seminary that was eighty percent Presbyterian," says Rian Evans, a Seminary alumna ('68 M.Div.) who returned to Princeton two years ago as both field ed director and associate professor of practical theology. "We now want a program in which our Presbyterian students will have the most excellent experiences they can, and in which our students from other religious traditions will also be given the opportunity to work within their own denominations."

The new administrative design of the office reflects these goals. To help them best realize their objectives, all entering M.Div. and M.A. students are assigned field ed advisors according to their faith traditions. Assistant Director Harry

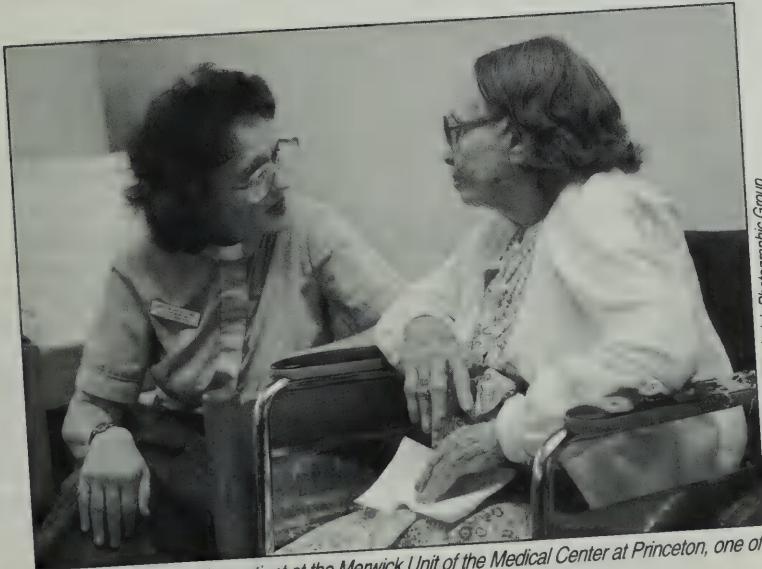
A. Freebairn ('62 M.Div., '84 D.Min.), who joined the staff in December after more than thirty years in congregational ministry, works primarily with Presbyterian students. Part-time consultant Carl Geores, Jr. ('52 M.Div.), handles students from Methodist, Lutheran, Episcopal, and other denominations that have judicatory polity. Another part-timer, Ph.D. student and National Baptist pastor Cleo LaRue, Jr., served during 1992-93 as a consultant for students who hail from denominations with a congregational polity — e.g., Baptist and Assembly of God churches. (In the fall, that role will be filled by 1991 M.Div. graduate Donnie Garris, who pastors the New Mickle Baptist Church in Camden, NJ.)

"Everyone in the field ed office functions as a team, with each person contributing his or her own expertise," Rian Evans enthuses. In addition to those mentioned above, the staff includes support members Violet Hertrich, Linda Jankov, and Patricia Tantum, as well as

three other part-timers: Joseph Duyol Choi ('89 M.Div., '90 Th.M.), an assistant in the Asian-American Program who advises students of Asian heritage; David Wall ('80 M.A.), assistant director of the School of Christian Education, who works with M.A. students; and Kate Bilis ('89 M.Div.), who serves as clinical pastoral education advisor and specialized ministries consultant.

The diversity on campus also prompted revisions in the method for selecting and obtaining field placements. M.Div. students still must take two units of field education (including one in a local church). However, in the past, many students had to find their own placements — a result, Rian Evans explains, of the large number of students who need non-Presbyterian sites. In the future, the Seminary will develop a pool of placements that comprises many denominations, cultures, and racial/ethnic groups in local churches and specialized ministries.

"We're doing a systematic review," Rian Evans says, "to determine the best sites for students — to build on the strengths of the portfolios from the past and to add additional placements." In addition to satisfying a greater number of students (more than three hundred placements are needed each year), this new system will enable the field education office to better assess each site and allay any possible misperceptions: first-time supervisors will understand they're part of a Princeton program and won't be surprised when they receive requests to do appraisals or to supervise students in subsequent years.



D. Judith Thomas with a patient at the Merwick Unit of the Medical Center at Princeton, one of the program's many specialized ministry sites.

photo by John Heaton/The Leigh Photographic Group

"We think it's important to see the sites, to know what they look like, to know who's there, to make it personal," Freebairn affirms. "We want to be able to say to a student, 'You can expect a church that has a strong ministry of caring . . . and will forgive [your mistakes] because they recognize this is field education.'"

On its part, the field ed office recognizes that the most crucial aspect of any placement is the supervisor, so new supervisory training has been established. According to Freebairn, this new training "ranges from the nuts and bolts [of supervising a student] to experiences that are designed to encourage the supervisors' spiritual development." In February, for example, supervisors were invited to a spiritual retreat at the Vincentian Renewal Center on Carnegie Lake in Princeton, during which lessons of the Lenten cycle were used as backdrops for reflection. And a workshop for new supervisors included presentations by experienced supervisors, reflections from students on what they needed from supervision, and role playing.

Supervisors also receive three free days of continuing education at Princeton, which they can apply to the course (or courses) of their choice.

"What we're asking them to do with the students is engage in the whole process of theological reflection," Freebairn says. "We would like them to open their lives to the students, to sit down and say, 'This is what I learned and how it's played out in the life of my ministry.' We'd like the supervisors to be open . . . If these students don't learn openness and camaraderie now, when will they?"

The importance of providing

students with encouragement and guidance was one of the reasons behind the new academic course, "One Ministry, Many Forms." In this year-long, three-credit course, students engage in readings, lectures, small-group discussions, and site trips to various churches and specialized ministries. In addition to learning about ministry in a variety of settings — from prisons and hospital wards to college campuses and local churches — students also explore such topics as spirituality and the discernment of call.

"It's the first time that such a course has been part of the core curriculum, where a student's personal



*This past year, Drew Clark's field work involved working with youth at the Trinity Presbyterian Church in East Brunswick, NJ.*

Christian faith journey and the deep spiritual questions they are wrestling with are recognized as a central part of [the Seminary's] enterprise," says Rian Evans, who helped to develop the course and serves as its principal teacher. The course's faculty this past year also included several Seminary professors as well as various pastors, specialized ministers, educators, and lay leaders who, as the field ed director points out, brought to the classroom a "fresh breeze from beyond the walls of the Seminary."

According to Rian Evans, the faculty approved academic credit for field education as "a recognition

that field education is an integral part of theological education." (In addition to receiving three credits for "One Ministry, Many Forms," students also earn five credits for the successful completion of their field work.)

"There seemed to be a two-tiered system in the minds of some students, faculty, and administrators [regarding field education]," she asserts. "They felt that since all the students received for their work was a notation on their transcripts, then the program's requirements, guidelines, and policies were being less seriously viewed and undertaken. They wanted the rigor of the program, and its standards, to match the excellence of the rest of the Seminary's programs."

During Rian Evans's initial six months, a sixty-question survey about the program was sent to students, faculty, supervisors, administrators, and community leaders, and the director conducted individual meetings among these groups. "We discovered that when problems occurred in field ed, they overwhelmingly occurred among students who were

juniors," she says. "The second thing that became apparent was that students weren't being given enough time to think through and plan their objectives; they were landing in seminary in September and within two weeks were being asked to select where they would like to do field ed." The course, then, presents first-year students with "breathing time" in which to think through their goals, talk to advisors, and become acquainted with alternative forms of ministry — steps that are crucial to the discernment of their calls.

The diversity of the field trips testifies to the program's commit-

ment to presenting students with as broad a view of ministry as possible. The churches available for students to visit spanned a number of denominations and ethnic/cultural groups, and the specialized ministry sites included prisons, health care centers, and organizations ranging from the Youth Center in Trenton to the United Nations Presbyterian Office in New York City.

Even for those students who came to seminary knowing the type of ministry they wanted, the trips proved valuable. Barbara McGowan, a former paralegal who entered the Seminary last fall, visited the First Baptist Church in Lincoln Gardens, where visiting lecturer Buster Soaries, Jr., is pastor. "I've been a Presbyterian all of my life," she reflects, "and it was really good to see how the Lord works in other people's lives and how they worship."

The course's required texts exemplified that same spirit of diversity. The sessions on spirituality, for example, used the feminist texts *Diving Deep and Surfacing* by Carol Christ and *The Feminist Mystic* by Mary Giles, as well as classics such as Teresa of Avila's *Interior Castle*, Saint Augustine's *Confessions*, and *A Thomas Merton Reader*. The extensive syllabus also included such disparate works as *Night* by Elie Weisel, *The Trial* by Franz Kafka, and *The Black Church in African-American Experience* by C. Eric Lincoln and Lawrence Mamiya.

On the whole, it seems, most students agreed that the course's aims were ambitious. Many, however, felt those aims might be too ambitious. One common critique centered around the workload; assigned readings for a week often amounted to more than one hun-

dred pages, and in some instances more than two hundred. Rian Evans says those concerns have been addressed for next year.

"The style of this program is much like what we say about the style of the church: We are always reforming," she says with a laugh. "We want this program to be rigorous, but we're also trying to take into account all the other courses a student has. So we're hoping to pare the required texts to a few key ones, and then make available a more extensive syllabus for those who are so inclined."

Despite the workload — or, in some instances, because of it — many students found the course

reading list "oppressive," McGowan also thought it was a good bibliography for future reference. "It was nice to see what other people had to say," she says, "and either agree or disagree with them. It made me think a little more."

Ultimately, however, the success of the field education program hinges on its placements, and how well each serves not only as a learning experience but also as actual ministry. In this way the new program of the 1990s shares much in common with the field experiences of early Princeton students, who ventured away from campus to conduct literacy classes for the boatmen of the Delaware and Raritan

Canal. Just this past year, students' field ed experiences included placements at Princeton University, Hunterdon Medical Center, Trenton Psychiatric Hospital, New Jersey State Prison, South Brunswick Citizens for Independent Living, and Samaritan Hospice in Moorestown, NJ. In fact, the experiences can be as disparate as those of the two students mentioned earlier: J. D. Kang is serving this summer at a Korean church in Tashkent, Uzbekistan (in the

former USSR), while Barbara McGowan is assisting at a church near her home in Warminster, PA.

In each case it comes down to individuals bringing their gifts to the local community and, in a sense, becoming mission workers for the Seminary. This view so drives today's program, in fact, that a commissioning service will be initiated in September for all students about to engage in field work.

"This program has a strong academic side," Rian Evans summarizes, "but it must be recognized not simply as preparation for ministry, but as *real* ministry. That's the balance we're trying to achieve." ■



*Advisement is a key part of the revised program: by discussing their goals, students can better discern their calls.*

*photo by Kristin Granberg*

helpful. "Some of the readings . . . changed the way I look at ministry," says J. P. Kang, who came to seminary last year with the desire to pursue congregational ministry, perhaps overseas. While the course didn't change his mind about this, it did help him to focus better on his call. "*One Ministry, Many Forms'* was overall a very ambitious undertaking, and it was valuable for the questions it raised, such as what are the criteria for determining what is spiritual."

As with Kang, the course reaffirmed McGowan's intention to pursue congregational ministry. Although she initially found the

# When Words Become the WORD

## TEACHING SPEECH AT PRINCETON

*By Barbara Chaapel*

"The act of speaking is where everything that you are and believe and understand comes to bear on a situation," says Charles Bartow, Princeton's Carl and Helen Egner Professor of Speech and head of what is arguably the best and most comprehensive speech department at a theological seminary in the country.

Through the years, Princeton's Speech Department has attracted faculty as varied as poems in an anthology, each bringing a particular style and voice to the effective commun-

nication of the spoken word. The sum of their voices has compiled a rich legacy that today's Princeton seminarians inherit: they learn not just the method of speaking well, but the meaning of speaking well.

For teaching speech is a theological enterprise at Princeton Seminary. What some might reduce to mere technique, Bartow and his colleagues elevate to nothing short of incarnational theology: through human words well communicated, the Word of God can be made flesh.

Bartow talks about his work with passion, as if reciting the words of a cherished creed. "Speech is eventful; it provides transcendent moments; it offers new life," he declares. "Spoken communication pervades the ministry. It is the most personal thing a minister does, whether from the pulpit, at the Communion table, or by a hospital bedside. We must always monitor what we say and how we say it in the interest of others, to facilitate the hearer's response to the Word of God."

Bartow, who received his M.Div. from the Seminary in 1963 and taught on the speech faculty for eight years afterward, returned in the fall of 1991 to take up the mantle of his mentor and friend, W. J. Beeners, who had just retired from the chair Bartow now holds. He brought with him experience as a professor of speech and homiletics at San Francisco Theological Seminary, as well as six years in the pastorate. He returned not only because of his own sense of call to teach future ministers to communicate effectively, but also because of Princeton's commitment to the importance of speech in the theological curriculum.

Princeton Seminary recognized early the vital connection between speech and ministry. Henry W. Smith, an expressionist who had studied at Boston University School of Oratory, began teaching speech at the Seminary in 1878, offering elective classes and evaluating sermon delivery. Donald Wheeler joined him in 1919 and ten years later was named the first full-time professor in what was then called the Department of Public Speaking. (He was also the first layman approved by the General Assembly to be elected a full professor at the Seminary.)

Beeners, whose name is synonymous with speech at Princeton for many graduates, studied with Wheeler in the 1940s. The professor recognized his pupil's talent and encouraged him to supplement his seminary classes by studying in New York with the renowned Broadway actress Maude Sheerer. Beeners studied privately with the Helen Hayes-vintage actress for the next fifteen years.

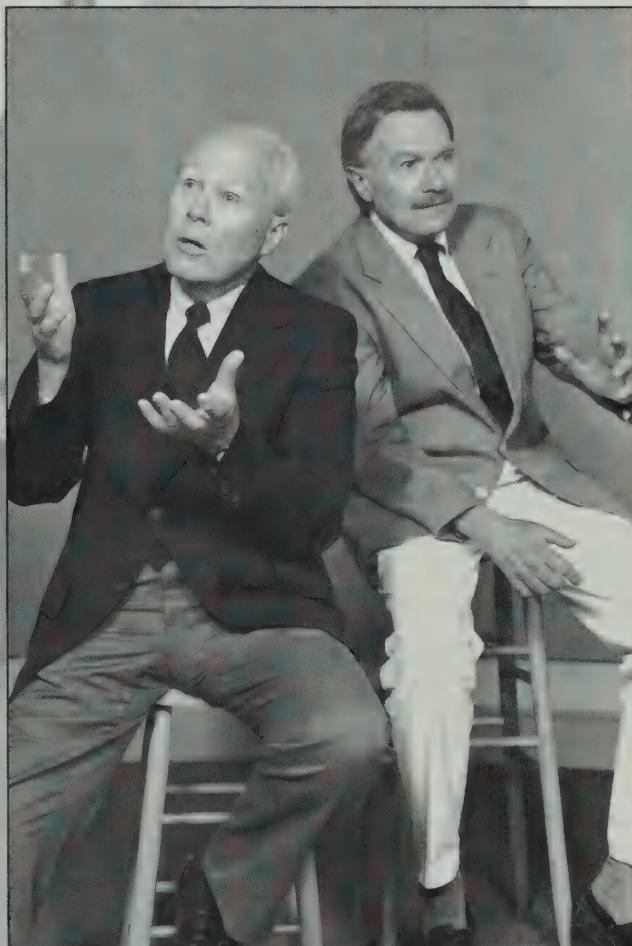
"My inclination toward acting and my love of the church were the two most important things in my life," he explains today. "Don Wheeler showed me that I could combine them." When Beeners graduated with his M.Div. in 1948, President

disciple had become the master.

The first speech studio was a small room in the basement of the Seminary's Administration Building. But Beeners, who as a boy had learned the art of carpentry from his German father, soon drew up plans for an expanded studio on the third floor of Stuart Hall. He built that studio — which contained offices, conference and teaching rooms, and a control room — with his own hands. Beeners also introduced a new style of pedagogy to the teaching of speech: a focus on the individual. "I knew I could work well with students one-on-one, so I set up a curriculum based on individual conferences and small sections of seven to ten students," he asserts. In his approach, all entering students had a diagnostic session that was recorded on disks or, in later years, on audiotape. That session was followed by a conference to discuss the student's particular voice and style and then develop a speech plan for the next three years. Every sermon or speech given by the student while at Princeton was recorded and added to the tape, concluding with a final reading. Beeners credits Wayne Whitelock, now the Seminary's director of educational communications and technology, with setting up the audiovisual capabilities that undergirded his teaching.

"My principal aim was not to teach speech-making," Beeners explains, "but to teach a person to become an accurate reflector of his or her response to the situation and the text. I taught people, not just a subject."

It is this career-long commitment to student-centered teaching made by Beeners and the faculty he brought to work with him that Bartow feels has given Princeton's speech department its solid reputation. "Bill Beeners brought professionals to Princeton who have contributed to the rich tradition of teaching the spoken word at this Seminary," Bartow explains. He refers to such teachers as William Brower, Virginia Damon, G. Robert Jacks, Karl Light, Penelope Reed, Milt Lyon — men and women who taught generations of students the beauty of Emily Dickinson's spare poetry, the power of a convincingly told tale of wise and foolish maidens, or the exquisite



*Bill Beeners brought professionals such as William Brower (left) and G. Robert Jacks to join the speech faculty at Princeton.*

*photo by Krystin Granberg*

John Mackay asked him to stay at the Seminary to teach as Wheeler's assistant. Ten years later, he was made professor of speech. Beeners went on to devote a forty-year career to teaching and to assembling the staff, facilities, and resources that would prepare generations of ministers to communicate the gospel convincingly. The

cadence of a quatrain from the Book of Job.

"The continuity in personnel has allowed the establishment of a tradition here, albeit a tradition which is flexible," he says. "When I was a student there were five full-time professors and several adjuncts. We have three full-time faculty positions now [himself, Jacks, and the position recently vacated by Brower when he retired in the spring] and I have hopes of adding more. Princeton is the only seminary I know which from the beginning has sustained an institutional commitment to procure appropriate staffing to teach speech."

When Brower joined the speech department in 1954, he confesses that he "hardly knew what a seminary was." He began his professional life as an actor, working in television and on the stage. He earned a Master of Arts degree from Teachers College at Columbia University, where he studied oral interpretation of literature and found he had a singular gift for it.

He met Beeners, who was looking for someone to teach oral interpretation, at a speech convention in New York City in 1953 — what Brower calls a chance bit of providence. "I would have called it luck then, but after thirty-nine years at the Seminary, I now believe it was providence," he laughs.

He describes his first meeting with John Mackay, who had to confirm his employment, as if it were yesterday. "I went with fear and trembling into his office," Brower recalls. "After all, I wasn't orthodox. I was raised in a family that was anti-clerical and anti-church, so I grew up distanced from the church. I felt like an outsider, but I had read Mackay's letter to Presbyterians in the *New York Times*

[the former Princeton president's condemnation of the McCarthy hearings of the House Un-American Activities Committee] and knew he was someone I respected. He was very cordial and gentle with me and I felt a nice resonance with him and with the Seminary."

Brower stayed for just shy of four decades. He delighted in teaching future ministers the art of the oral reading of Scripture and the oral interpretation of poetry. Harder for him to understand has been the unique form of communication called preaching. "I had heard only two



*In the fall of 1991 Charles Bartow (right) returned to Princeton to take up the mantle of his former teacher and mentor, W. J. Beeners, as Carl and Helen Egner Professor of Speech.*

ature in sermon writing is significant, he says, as is teaching the skill of story-telling, which fits remarkably well with the contemporary explosion in narrative preaching.

"I teach oral interpretation for two reasons," he explains: "to help the preacher become a better communicator of feelings and sense, and to help the preacher learn the power and value of literature." He loves to see his students brighten at the discovery of a poem or story that's new to them, and to include such literature in their sermons. "What I remember from sermons," he says, "is not the pure doctrine, but the illustrative stories and the beautiful images. That's the way Jesus taught. If I have introduced my students to the most powerful distillations of language that our heritage has produced, both biblical and secular, I feel I have done something wonderful, even life-changing, for them."

A favorite poet of Brower's is Robert Frost. "He wrote in such a conversational way," Brower says. "His poems are a model of clarity and naturalness in speaking, at once understandable and mysterious." For years Brower has treated the Seminary community to readings of Frost's poetry, as well as to annual short story readings. "Literature is such a powerful force," he says, "and one to be shared. If a story or a poem affects me, then if I interpret it correctly, it can affect many others. Words can transform. They can be a moral force for good in the world."

Unlike Brower, Jacks brought experience in the pastoral ministry to his position in the speech department. A 1959 Princeton M.Div. graduate, he was ordained to the ministry and served churches in Oregon and Indiana before returning to teach at the Seminary in 1967.

"I never viewed my coming to teach speech as leaving the ministry," Jacks says. "I only came to another parish, where my congregants were my students. I am still using the gifts for ministry which God has given me."

Worship and preaching have always been central to Jacks. "There are different ways of giving voice to the praise of God," he says, "but what is important to me is helping people use language to proclaim the gospel."

He has made a unique contribution to the proclamation of the gospel through

sermons in my life before coming to Princeton," he admits with a wry grin, "and I didn't like them! I've now heard over 5,200 and, if I'm honest, I still don't enjoy listening to sermons."

"One of my students summed up the problem for me," he explains with a twinkle in his eye. "He said there were many times in history when one preacher had preached to a thousand heretics. But this was probably the first instance in history when a single heretic had listened to a thousand preachers!"

But Brower does believe he has added an important dimension to the preacher's arsenal. Teaching people the value of liter-

*photo by Kristin Granberg*

drama, teaching such courses as "Drama in Worship" and "The Arts in the Service of the Church." Liturgical drama makes abstract notions into concrete images, according to Jacks. "Drama is doing," he explains. "The root of the Greek word means 'to do.' For me, that relates to Jesus commanding that we should be doers of the Word.

"Drama can change our lives by our *doing* the Word rather than just speaking or hearing it. That's an insight I got from Olov Hartman."

Hartman, the Swedish playwright about whom Jacks wrote his doctoral dissertation at Columbia University, has had a major influence on Jacks's teaching. "Hartman was, maybe still is, the foremost figure in twentieth-century religious drama," Jacks says. "He most successfully wedded the liturgy of the church and the art of theater."

In 1971 Jacks brought Hartman to Princeton to direct students in two of the playwright's works — *Counterpoint*, an anti-war drama, and *After Us*, a play about the Flood. "We performed them in the chapel," Jacks remembers, "and I think we shook up the troops. At the end of *Counterpoint*, the actors walked down the aisles of the chapel taking the hands of people in the pews and repeating the words 'You exist.' Many of the worshippers were in tears. The play was a powerful statement of the gospel, particularly as the nation and the Seminary community were experiencing the pain of the war in Vietnam."

Studying with Hartman opened the gates to what Jacks calls the "mystical" side of his nature. "I began to believe that being the presence of Christ to other people is the essence of the gospel," he says. "We need to teach speech technique, but more consequential is teaching students to give themselves to the text so they become, as it were, transparent, and the Word of God comes to life through their words and acts." He likens this theological concept to the Stanislavski method of acting, in which actors are urged to represent the characters they are playing by giving up their own persona. "Reading Stanislavski was like reading Paul's cousin," Jacks says. "Losing yourself, giving yourself up is what the Christian faith is all about."

Jacks is not afraid to give expression to this spiritual side of himself in the classroom. He begins classes with readings

from Scripture, prayer, and sometimes music. Singing and playing classical piano are among his gifts, and his love for music fuels his passion for worship. "Music is one of the channels to God," he affirms.

Bartow agrees. His love for spoken communication is grounded in his own love for music. "I began to sing in choirs as a young boy," he reflects, "and I have never stopped singing. I love the classical repertoire, the hymns of the church, and show tunes. I remember wanting to grow up to be Gordon McCrae so I could sing the soliloquy in *Carousel*!"

Bartow especially recalls the summer

*"If a story or a poem affects me, then if I interpret it correctly, it can affect many others. Words can transform. They can be a moral force for good in the world."*

— William Brower

of 1972 when, after Hurricane Agnes had wrought its destruction throughout the Northeast, he was chosen to sing in a select chorus that performed Haydn's *Creation* for the hurricane-devastated community of Elmira, New York.

Robert Shaw, a well-known American choral and orchestral conductor, prepared the chorus and orchestra and conducted the concert," Bartow recounts. "He was an interpretive, even a theological, genius. When we sang 'In the beginning,' he told us to sing it so quietly that we could hear the grass grow. When we got to the text where God created light, Shaw paused and looked at the choir and said, 'Why do we assume that God knew what light was before he saw it? Maybe God felt delight and surprise when he saw light!'

"In that moment, I was suddenly aware of what Barth calls the humanity of God in a way I had never been before. Such stunning moments of insight are what we can give people when we preach and read Scripture in a disciplined and perceptive way."

Bartow believes it is the speaker's job to push past people's pre-conceived ideas

of what a text means. He refers to Luke's account of the angel Gabriel appearing to Mary. "That passage is often read as if Mary responded only in fearful acquiescence," he says. "But maybe she responded as a woman taking charge of her life as well, accepting a God-given challenge and responsibility! The speaker can create that possibility."

Those who teach speech at Princeton consider their discipline not tangential but essential to ministry. The new name of this area of the Department of Practical Theology — Speech Communication in Ministry — reflects that perspective. The curriculum incorporates courses in basic voice production, non-verbal communication, interpretive speech, the word and act in worship, and communication in preaching. Speech faculty also team-teach with professors in other departments, as exemplified by a course on narrative preaching that Jacks teaches with homiletics professor James Kay.

Bartow is also excited about the opportunity to have a role in the doctoral program in practical theology — he will be teaching a doctoral seminar in the spring titled "The Spoken Text and the Making of Meaning." Also, with Christian educator Richard Osmer, he will be teaching a seminar on history and theory in practical theology. However, he is clear about his own and his speech colleagues' priorities. "Our first passion and commitment is to make sure the M.Div. program in speech, which has been carefully cultivated at Princeton, is preserved and built upon."

That commitment has given solid foundation to the preaching and teaching of countless Princeton graduates. Whether they learned to use the power of their voices in the speech studios lovingly constructed by Beeners on third floor Stuart, or in the new state-of-the-art recording studios in Templeton, they discovered that their human words could become for others the Word of God. Perhaps Beeners says it best: "Every one of us is an actor — not one who puts on an act, but one who puts into action who he or she is and what he or she believes. Words on a page are dead. But when words pass between speaker and audience, something happens in midair, and through God's Spirit the words become Word. That moment will never be repeated and will never be erased. I can't think of anything in ministry that is more exciting." ■

**In Memory Of:**

The Reverend Arthur M. Adams ('34B) to the Dean Arthur M. Adams Scholarship Endowment Fund  
 The Reverend Frederick J. T. Allsup ('42B) to the Class of 1942 Scholarship Endowment Fund  
 The Reverend James F. Armstrong ('51B) to the Annual Fund  
 Mr. John Rea Bamford to the Annual Fund  
 Mr. Donald G. Brenner to the Alumni/ae Roll Call  
 Mrs. Daisy Dancer to the Scholarship Fund  
 The Reverend Alfred H. Davies ('44B) to the Annual Fund  
 The Reverend Charles H. Davis ('41B) to the Annual Fund  
 The Reverend Albert G. Dezso ('46B) to the Annual Fund  
 Mr. LeRoy W. Dyment to the Harwood and Willa Childs Memorial Scholarship Endowment Fund  
 The Reverend Dr. Allan M. Frew ('35B) to the Scholarship Fund

Major General Reginald C. Harmon to the Alumni/ae Roll Call  
 The Reverend Dr. Merle S. Irwin ('43B) to the Annual Fund  
 The Reverend Dr. Samuel A. Jackson ('32b) to the Reverend Dr. Samuel Allen Jackson Memorial Scholarship Endowment Fund  
 Dr. Harry G. Kuch to the Alumni/ae Roll Call  
 The Reverend Joseph J. Lemen, Jr. ('50B), to the Annual Fund  
 Mr. Robert S. Lukov to the Annual Fund  
 The Reverend Dr. Clifford G. Pollock ('37B) to the Annual Fund  
 The Reverend Dr. W. Sherman Skinner ('30B) to the Scholarship Fund  
 Miss Isabelle Stouffer to the Speer Library Fund  
 The Reverend John H. P. Strome ('33B) to the Alumni/ae Roll Call  
 The Reverend Dr. George E. Sweazey ('30B) to the Scholarship Fund  
 The Underhill Family to the Scholarship Fund  
 The Reverend John R. Wilcox ('54B) to the Alumni/ae Roll Call

Mr. Marcus S. Wright, Jr., to the First Presbyterian Church of Cranbury, NJ, Scholarship Endowment Fund

Mr. William W. Zeppenfeld to the James I. McCord Presidential Chair

**In Honor Of:**

Ms. Joan Bockelmann to the Scholarship Fund  
 Dr. Donald Macleod ('46G) to the Scholarship Fund  
 The Reverend Anne Marie Meyerhoffer ('88B) to the Scholarship Fund  
 The Reverend Dr. Wayne R. Whitelock ('64B) to the Scholarship Fund

**In Appreciation Of:**

The Reverend Bruce J. Forbes ('89B) to the Scholarship Fund  
 The Reverend Norman E. Myer ('65B) to the Scholarship Fund  
 The Reverend Kenneth B. Wonderland ('83B) to the Scholarship Fund  
 The Reverend Susan F. Wonderland ('83B) to the Scholarship Fund

**I N V E S T I N G I N M I N I S T R Y : C H A R I T A B L E B E Q U E S T S**

**By Chase S. Hunt**

There are so many compelling reasons to have a will that the number of people in this country without one — more than half of the population! — is surprising. To put it another way, more than half of those who have carefully managed all they've accumulated during their lives are willing to let others — principally the state — decide how their wealth and possessions will be distributed.

If you *do* have a will, you will be able to:

- name an executor who will settle your estate according to your expressed wishes
- select the guardian(s) for any children who are minors
- name an individual or institution to manage your estate, if needed
- reduce or eliminate estate taxes
- direct the distribution of your estate — the accumulation of a lifetime of effort — in a manner consistent with your relationships and your priorities in life

There is a strong sense of stewardship in all of these opportunities, as those you leave behind become aware of the thoughtfulness and care with which you planned for this inevitable event. How unfortunate it would be if someone dear to you, whom you intended to provide for or give some token of affection, received nothing because no will existed and no one knew of your intentions. And how inconsistent it would be if the financial support you gave regularly to your church and the Seminary, based on your strong conviction of their importance to the common good, ended because there were no provisions to sustain that support at the time of your death.

One way to provide on-going support to the Seminary is to make a charitable bequest that would endow your annual gift to our institution. For example, you could provide a sum that, when invested, would produce income for the Seminary in the same amount as the yearly gift you typically give now. Such a provision would not only benefit the Seminary, but also bear eloquent witness to the value you place upon our institution and its mission of preparing those who study here for service to the church. Brochures detailing the benefits of charitable bequests, as well as general information about wills and the steps to be taken in preparing one, are available from the Seminary upon request.

*The Reverend Chase S. Hunt is the Seminary's director of development. If you would like more detailed information on wills or any other planned giving opportunity offered by the Seminary, please contact him at 609-497-7756.*

## CON ED CALENDAR

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**October**

- 2 "Overhearing the Rhythm and Blues of the Psalms"  
(Stephen Breck Reid)
- 4 "Exploring Faith and Literature"  
(Dan Wakefield)
- 4-5 **Off-Campus Event — Syracuse, NY**  
"The Christian Pilgrimage in a Postmodern World"  
(Diogenes Allen)
- 11-14 "Getting to the Core of the Small Church Story"  
(Nancy T. Foltz)
- 14-15 "Physician-Assisted Suicide in Theological Perspective"  
(Allen D. Verhey)
- 16 "From Barricades to Bridges I: Multifaith Communities for  
the Twenty-First Century"  
(Community/Educational Leaders)
- 18 "The Importance of a Good Beginning: Interpreting the Bible  
in Advent"  
(Donald H. Juel)
- 19 "A Garden of Hope in the Midst of a Wilderness of Despair:  
Old Testament Preaching Texts for Advent"  
(Dennis T. Olson)
- 18-20 "What Would Happen If the Downstairs Church  
Moved Upstairs?"  
(Israel James D. Nelson, Galen Tinder, and Byron Leasure)
- 25-26 "'Who Will Roll Away the Stone?' Discipleship Queries for  
First World Christians"  
(Ched Myers)
- 25-28 "The Oral/Electronic Future of Christianity"  
(Thomas Boomershine)
- 25-29 "Interim Ministry — Phase III"  
(Joan Mabon and Philip U. Martin)
- 27-29 "The Healing of Suffering and the Suffering Healer:  
A View from Religious Ethics"  
(Brian Childs)
- 27-29 "Pastoral Care and Images of God"  
(Daniel L. Migliore and Kathleen D. Billman)
- 29 "Spiritual Renewal in the Congregation"  
(Donald L. Griggs)

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*For more information, contact the Center of Continuing Education,  
12 Library Place, Princeton, NJ 08540, 609-497-7990*

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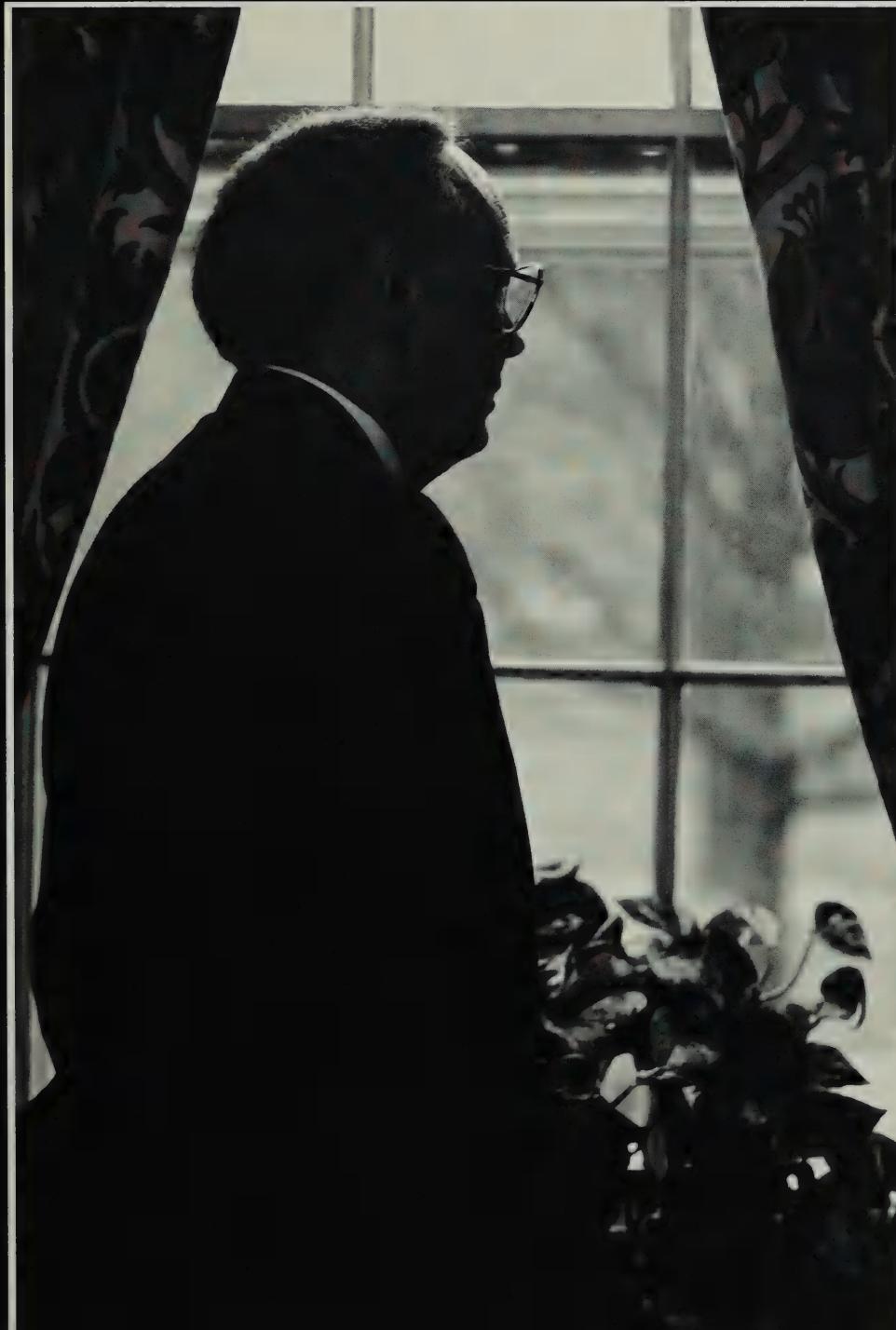
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# The Princeton **SPIRE**

NEWS OF PRINCETON THEOLOGICAL SEMINARY

Vol. XXXII, No. 3

Fall 1993



## Portrait of a President

*Reflections on  
a Decade  
of Leadership*



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**Above:** Portrait of members of the Class of 1954, taken in their first year at Princeton. Thomas W. Gillespie is standing in the second row, seventh from the right.

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**On the Cover:** President Gillespie in his office. Photo by Krystin Granberg.

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# *The Princeton* **SPIRE**

**Vol. XXXII, No. 3****Fall 1993**


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## THOMAS W. GILLESPIE: A DECADE OF LEADERSHIP

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Dear Friends of the Seminary:

This issue of the *Princeton Spire* honors President Gillespie on the tenth anniversary of his inauguration. This has been a most propitious period in the development of the Seminary, thanks largely to his leadership. Mine was the honor and privilege of serving as chair of the Presidential Search Committee that found our new president laboring as a missionary in the California vineyards. There was some difficulty in persuading him that his future lay in the east, but I believe he has not regretted the move, and neither has the board of trustees.

Although theological imperatives usually come in threes, the Office of the President of Princeton Seminary requires talent in at least four disciplines, and Dr. Gillespie has excelled in all of them. Our president must be an administrator, an educator, a preacher/pastor, and a fund-raiser.

As an administrator, Dr. Gillespie has recruited outstanding scholars and teachers to our faculty, thus maintaining the Seminary's academic excellence. He has initiated an Asian-American studies program, broadening our outreach to the most rapidly growing Presbyterian population. He has persuaded the board to make available increased scholarship aid, permitting qualified students to attend the Seminary regardless of financial means. He has shepherded the enlargement of the physical facilities of the Seminary, most notably the construction of Templeton Hall, to provide much-needed classroom and office space.

We lay members of the board of trustees can only marvel at the erudition that, as an educator, Dr. Gillespie demonstrates each time he speaks or writes. Despite his many commitments, he has managed to find the time to write a scholarly book, *The First Theologians: A Study in Early Christian Prophecy*.

As a preacher/pastor, Dr. Gillespie has counseled with students, faculty, administrators, and trustees alike, helping us to resolve problems we confront in our work and in our personal lives. His skill as a preacher of the Word is evident whenever he ascends to the pulpit, and his personal faith is an inspiration to all of us.

Finally, Dr. Gillespie has excelled in the necessary task of raising funds for the continued support of the Seminary. Asking others for money is not universally viewed as the most enjoyable of pastimes, but Dr. Gillespie knows he has a wonderful product to promote, which provides him with infectious enthusiasm that all but guarantees success. Because of new gifts that have been received and committed through his efforts, the Seminary can afford to provide the benefits referred to above without depletion of our endowment funds.

Princeton Seminary has been fortunate to have had Tom Gillespie at its helm for the past ten years, and we look forward to his continued leadership.

Faithfully yours,

Johannes R. Krahmer  
Chair, Board of Trustees

**Patriarch of Ethiopian Orthodox Church  
Comes "Home" to Princeton during  
U.S. Visit**

On Monday, October 11, His Holiness Abuna Paulos, the patriarch of the Ethiopian Orthodox Church and spiritual leader of the world's forty million Ethiopian Orthodox Christians, spoke at Princeton Seminary as part of a two-week visit to the United States.

The visit was coordinated by the National Council of the Churches of Christ and took him to New York City, Baltimore, Washington, DC, and Atlanta, where he met with former president Jimmy Carter.

The patriarch had insisted that planners of his trip include Princeton in the itinerary because, as he told the one hundred students and faculty gathered to hear him give a lunchtime address, "Princeton is my home." Abuna Paulos received both his Th.M. and his Ph.D. degrees from the Seminary, which was his home in exile for over a decade during the years of the Marxist regime in his country.

The homecoming was a sweet one for the patriarch and his many student and faculty friends. Alumni/ae who had been his classmates greeted him with warm smiles and reminiscences of conversations in the dining hall and the library, while the seven Ethiopian archbishops traveling in his entourage sat by amazed and touched by the affection between their patriarch and his American friends.

Elsie Armstrong Olsen ('85 M.R.E., '91 M.Div.), a former classmate and now associate pastor of Nassau Presbyterian Church in Princeton, remembered the patriarch for his openness and his spirituality. "He always knew someday he would go back to Ethiopia," she said.

"While he was in Princeton he never stopped caring about his people. He always carried them in his heart. He was still their pastor."

Abuna Paulos told his audience of the poverty and hunger Ethiopians are facing today, of their need for the prayers and the financial support of Christians in the West. He encouraged seminarians to come

to Ethiopia after they graduate to work as mission volunteers with Ethiopian Christians. "We need your knowledge, your help, your skill with computers, your partnership in the ministry of Jesus Christ," he told students. "Now is the time for a re-commitment to the ecumenical witness of the whole church."

At a luncheon following the patriarch's address, faculty members Kathleen McVey and Karlfried Froehlich, both of whom had advised his Ph.D.

work, greeted their former student and presented him with books in their fields. (McVey is the Joseph Ross Stevenson Professor of Church History, Froehlich is the Benjamin B. Warfield Professor of Ecclesiastical History Emeritus.)

The evening before the patriarch traveled to Princeton, alumna Dolores Bedford Clarke ('90 M.Div.), a founder of Princeton Theological Seminary New York City Friends, organized a dinner for him in New York. "I wanted to honor my dear friend, and to give the graduates in New York City the opportunity to greet him. The patriarch was a founding member of New York City Friends [an informal group that brings Seminary alumni/ae in the New York area together monthly for dinner and conversation] and I know our fellowship was important to him when he was living in New York and ministering



*"Now the man without a church has thirty thousand churches":  
His Holiness Abuna Paulos in Princeton.*

*Photo by Kristin Granberg*

to the Ethiopian congregation here."

As he left his afternoon with the Seminary community, the patriarch reflected on how much his life had changed. "I have been in prison, I have been in exile, I have been a man without a church," he said. "Now the man without a church has thirty thousand churches, the man without a congregation has thirty-eight million people. Once Princeton was my only monastery; now I am the spiritual leader of nine hundred monasteries, some dating back to the fifth century." He drew a lesson for the students: "We don't know what will happen in our lives. We don't know what God will do with our lives. But we have all been called to do something. We just have to patiently wait. Believe me, I know. Who could ever have imagined that I would be coming back to Princeton in this position?"

**President Gillespie Awarded Prestigious Legion of Honor Medal on Veterans Day**

President Thomas Gillespie — who has said he first felt God "leaning" on his life as a young Marine shortly after World War II — received the prestigious Legion of Honor medal from the Chapel of Four Chaplains on Veterans Day, during a Seminary luncheon for military chaplains.

The award was presented by the Reverend Charles E. McMillan, director of the Presbyterian Council for Chaplains and Military Personnel, who cited the president as a "person who has the highest standards in relation to his nation, his God, and his fellow human beings."

"I am quite moved," the president responded, adding that his time in the military had been "a big turning point" in his life. A former Marine who had signed up just after graduating from high school, Gillespie has long acknowledged just how much his military experience affected his decision to enter the ministry. "Being thrown in with a peer group widely representative of society," he once said, "made me appreciate for the first time, in a personal way, the significance of my own faith. That led to some penetrating questions. If it made the difference for me, could it make it for others and what was I going to do about it."

At the luncheon, Gillespie recounted how he "appreciated deeply the ministry of the chaplains' corps" during his days as a Marine, an appreciation that still holds true today.

The Legion of Honor medal is given in memory of four army chaplains who sacrificed their lives on February 3, 1943, when a German submarine torpedoed and sank their Army troop transport ship, the *Dorchester*, off the coast of Greenland. According to McMillan, ship survivors reported that the chaplains — who represented the Jewish, Catholic, and Protestant faiths — gave their own life jackets to four soldiers who had none, thus sealing their own fate.

In 1951 President Harry Truman dedicated the Chapel of Four Chaplains in honor of their heroic sacrifice. Since then, Legion of Honor awards have been given to several presidents, members of Congress, foreign heads of state, and other luminaries, as well as citizens from all walks of life who reflect "selfless service to community, nation, or humanity without regard to race, religion, or creed." In addition to Gillespie ('54 M.Div.), three other alums — W. Wyeth Willard ('31 M.Div.), Bryant Kirkland ('38 M.Div.), and S. David Chambers ('45 M.Div.) — have received the award, as has trustee William P. Thompson.

### **PCUSA Moderator Discusses Mission and the Changing Church during Seminary Visit**

The Reverend David L. Dobler, moderator of the 205th General Assembly of the Presbyterian Church (USA), visited Princeton Seminary on December 6 to preach in the morning chapel service and address students and faculty.

Elected by the General Assembly last June, Dobler is pastor of the Jewel Lake Parish in Anchorage, Alaska. In June he told the commissioners who elected him that the purpose of the church is mission, and he echoed that message at Princeton. "I wish that every minister and every layperson in the church, even every faculty member at our seminaries, would be asked to do a year of mission abroad in the name of Jesus Christ sometime during his or her professional career," Dobler said. He spoke enthusiastically about his October trip to Africa, where he visited Kenya, the Sudan, and South Africa, and about the denomination's commitment to a Year with Africa in 1994-95.

"During the Year with Africa," Dobler explained, "congregations and judicatories in the United States will be linked with sister congregations in Africa. We hope people from these churches will visit each

other and meet face to face." He believes the Presbyterian Church (USA) will learn through this how to interpret the mission of Christ today. "The days of Albert Schweitzer are over," he said. "Today our African brothers and sisters need help training leadership for their churches; they do not need people to help preach the gospel. They can also give us in America help with issues that face us, like evangelism, dealing with new Christians in our congregations, and even the decline of the church."

Dobler said the African churches are struggling with the issue of growth, as is the PCUSA. However, in Africa, the church is

growing rapidly, and in the United States, Dobler believes the Presbyterian Church is "pretty close to committed to a politics of decline. Racism and enculturation are issues for both churches, (in fact, in the African churches all of our excesses are multiplied by ten) but in Africa the church is still

vibrant. We can learn a lot from them."

In his sermon, Dobler explicated the prophecy of Amos to the religious authorities of his day. He described the "archetypal conflict between the rustic prophet and the elite temple staff in Bethel," in which priests served at the pleasure of the king and supported a religion of political convenience and convention. He likened Amos's judgment against Jeroboam's priests to God's judgment of the church today when it "falls in love with idols for the sake of being relevant to the culture."

"We in the church preach as if this is a Christian culture that reflects Christian values," Dobler said. "But that is a lie. Our culture continuously degrades people — all kinds of people — for profit and convenience."

The moderator also talked about the role of theological seminaries in the

church. A graduate of San Francisco Theological Seminary, he said his most important subjects in seminary were biblical studies, theology, and administration.

"During seminary you have the opportunity to learn how to read and interpret the Bible and how to read theology broadly and intelligently," Dobler told students. "And you must learn administration. If you fail there in a church, it will get in the way of everything else you want to do."

He also said that seminaries have the responsibility to train people to think about the world as it is changing. "Pastors must be fluent in the language of change," he explained. "Economic change, cultural

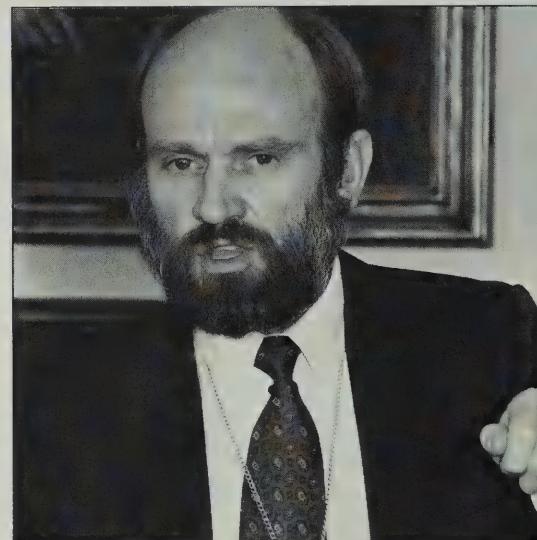
diversity, language itself — these are enormous dislocations, and ministers must be prepared to help people understand them."

Seminaries also have a role in the personnel and placement issues of the church, according to Dobler. "The career ladder in the ministry has broken down," he explained.

"Churches are smaller; many cannot afford

full-time pastors. We don't honor lay preachers, although we have a growing number of them. As we look at career patterns and expectations for clergy, seminaries must help us answer the question: What kind of pastoral ministry can we endorse?"

Asked whether he thought the issue of the ordination of gays and lesbians would split the Presbyterian Church, Dobler said that he was more concerned about the split between churches with money and churches without it. "There is a widening gap between suburban white churches that can do mission and still be self-sustaining and small rural or inner-city churches that can't afford their own minister or building," the moderator said. "Money and power have the potential to be more divisive in the church than sex."



*"Pastors must be fluent in the language of change," David L. Dobler said during his December 6 visit.*

*photo by Kristin Granberg*

# A Decade of Leadership

**O**n March 28, 1984, Thomas W. Gillespie was inaugurated as Princeton's fifth president. In his inaugural address, titled "The Seminary as Servant," the new president declared that Christian leaders should lead as Christ did — by serving. He articulated his vision succinctly: "My plea is for an institution which knows how to serve students so effectively that they are enabled to serve the church that is called by God to serve the world redemptively."

Since then, much has changed in the world, in the church, and on campus. As the president has noted, the majority of faculty, administrators, and trustees have been appointed in the past decade, and the student body is now more diverse than ever. Yet the past ten years have also shown remarkable stability at Princeton: through all the changes, the tradition of theological excellence still holds. And President Gillespie still leads by serving the entire Princeton community, as well as the church at large, as the standard-bearer of the Seminary's enduring tradition as a world-class institution.

In this special issue of the *Princeton Spire*, we pay tribute to President Gillespie's decade of leadership. The articles on the following pages focus on Gillespie the administrator, Gillespie the churchman, Gillespie the pastoral president. His relationships with both alumni/ae and trustees are observed by those who would know best, his choice of faculty appointments is reviewed, and the president himself discusses his vision of Princeton ten years after his inaugural address.

In many ways, these past ten years can be viewed as stepping stones toward the future: Where is Princeton headed as a new century approaches? The president himself perhaps puts it best: "Our mission is to continue to prepare the best preacher-pastors, and the best teachers of the next generations of preachers we possibly can." And the tradition continues.

# THE PASTORAL PRESIDENT

By John T. Galloway, Jr.

**H**aving served on the Alumni/ae Association Executive Committee (AAEC) under both the McCord and the Gillespie administrations, I observe that excellence in leadership can occur through different styles. We used to meet adjacent to the president's office; now we meet in Templeton Hall. We are no longer at the foot of the throne. The change in location symbolizes the change in style.

For example, James I. McCord presided during the turbulent sixties and seventies, when God was declared dead, the local church and preaching were called irrelevant, and Vietnam rocked every campus in America. Strong centralized leadership served well.

Dr. Gillespie's tenure has been during an equally if not more challenging time. How does an institution affirm and celebrate diversity while preserving a common identity? Dr. Gillespie encourages our initiative and interacts with it. He has done a masterful job of empowering colleagues such as Dean Foose [director of alumni/ae affairs and senior placement] and Fred Cassell [vice-president for seminary relations] to represent him in working with the AAEC. While we once sat with Dr. McCord and gave our nod to his agenda, we now sit with Dean and occasionally with Fred to create what we believe is the right agenda for alumni/ae.

A few years ago the AAEC met after supper to brainstorm. In the course of our conversation, someone suggested the Seminary should occasionally invite an

alumnus/a back to campus to work with students and share his or her experience, offering inspiration and guidance. What about the experience of a clergy couple, a person who came to ministry after years in business, a pastor in an unusual call, or somebody just out there doing it well? Dr. Gillespie heard our idea. He had questions. He made the idea part of campus life, inviting Earl Palmer, Louise Upchurch Lawson, and James Logan to be the first three alums in residence.

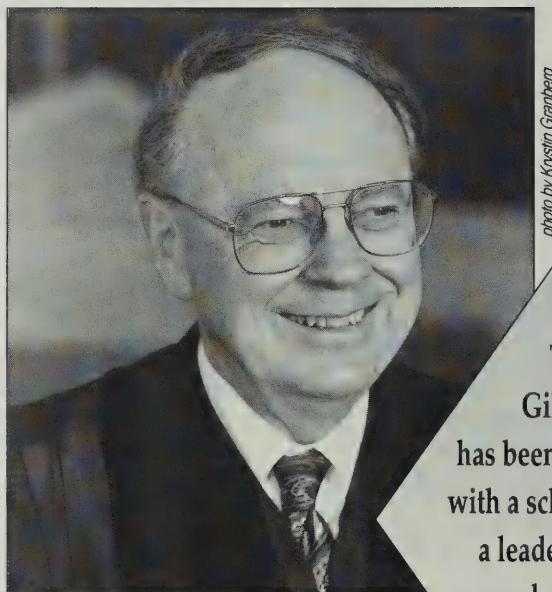
Dr. Gillespie has consistently expressed concern that the Seminary maintain a close, caring relationship with alumni/ae. For this reason he worked with the AAEC early in his administration to establish

just a year ago, with Dr. Gillespie's full blessing and guidance, a detailed questionnaire was sent to all alumni/ae. The response exceeded all estimates.

When the Alumni/ae Association Executive Committee meets, President Gillespie visits to offer an update. He reviews the status of faculty appointments, and it is not uncommon for him to offer an exciting summary of a symposium he has just attended, to list the latest books he has read, to let us in on the most current campus hot topic. And he listens. He hears a committee member express concern that gatherings in her area need to be better located for easier travel. He listens as we lobby for certain offerings in continuing education or for child care, or as we evaluate off-campus seminars. He hears our nominees for distinguished alumni/ae. Tom Gillespie is a listener. His style has encouraged our input. At a time when institutional loyalty in this country is slipping, Princeton Seminary's alumni/ae are feeling themselves taken seriously.

If Jim McCord was our bishop, Tom Gillespie has been our pastor. I write this just after I have returned from a luncheon attended by, among others, a fellow Princeton alumnus. He was reflecting on the fears and trepidation of recently assuming an important administrative position on the campus where he serves. He remarked how much cheer he got when on his first day on the job a note came in the mail from President Gillespie. It said something like this: "You are now in the enviable position of sooner or later alienating every one of your colleagues." A light touch that showed empathy and provided a pep talk for the inevitable valleys of life.

Some of Dr. Gillespie's greatest contributions to the alumni/ae have been intangible. They involve the tone of the place, the feeling of being welcomed home when we return, the family reunion ambiance of the alumni/ae dinner. Those are the kinds of qualities that keep Princeton precious to us. They are the fruit of having a president with not only a scholar's mind and a leader's vision, but also a pastor's heart. ■



Tom  
Gillespie  
has been a president  
with a scholar's mind,  
a leader's vision,  
and a pastor's  
heart.

regions that would elect representatives from their areas. This not only opened up the process, increasing alumni/ae participation, but also enabled AAEC members to initiate direct correspondence with all alums in their regions. This has led to very helpful and encouraging feedback, especially from graduates who for various reasons had felt cut off from Princeton.

A few years ago President Gillespie worked with Dean Foose to draft a letter with a questionnaire to all women who had attended the Seminary. They wanted to listen and learn from the experience of women in ministry. An overwhelming number of women responded, giving the council specific insight into what a growing part of our constituency faces. And

John T. Galloway, Jr. ('66 M.Div.), recently retired as president of the AAEC. He is pastor of Wayne Presbyterian Church in Wayne, PA.

# A MATTER OF TRUST

**By C. Thomas Hilton**

I count it a privilege to have been on the Princeton campus during the last year of John A. Mackay's presidency and the first two of James I. McCord's. Twenty-three years after graduation, I was asked to join the board of trustees. My first board meeting was also the first meeting for the then new president, Thomas W. Gillespie.

To have personally known three of the five presidents of our beloved Seminary has been a rewarding experience, exceeded only by my year-long visiting scholar residency on the campus in 1992. It was a broadening experience to return to the campus after thirty-two years and blend in with the academic and social landscape. This experience, as well as my ten years as a trustee, has led me to some observations about the stewardship of President Gillespie:

- God has uniquely prepared him academically and apostolically for this presidency. Academically, he came with a Ph.D. in New Testament studies from Claremont Graduate School and years of part-time teaching in other theological institutions. (He was an adjunct professor at San Francisco Theological Seminary, Fuller Theological Seminary, and New College Berkeley.) Apostolically, he came prepared with twenty-nine years of ministry as a local pastor. What a marvelous

combination for presidential leadership in a seminary committed to educating leaders for the local congregation.

- He has created an environment where faculty and students alike can express their opinions, feel comfortable doing it, and know they will be heard. They don't always agree with the president — if that were to happen, it would mean one of them wasn't thinking — but they trust him. On a vibrant, thinking, growing, creative campus like Princeton, the highest compliment one can offer is not necessarily to agree with a person, but to consider seriously what he or she says or stands for. Our president is given careful consideration, and he is highly respect-

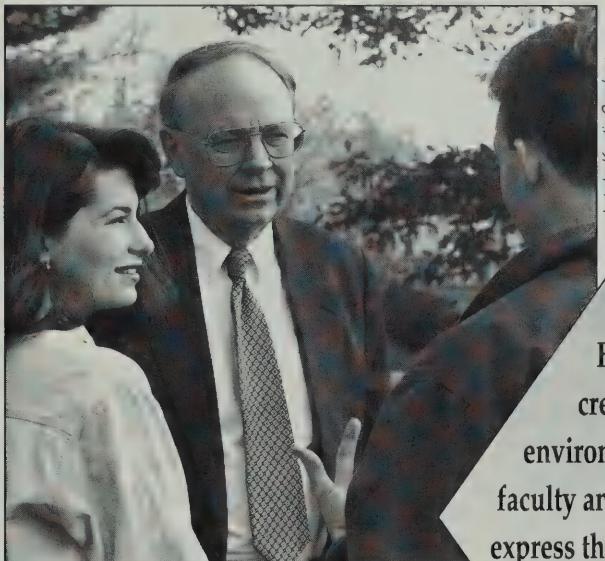
campus has brought a greater diversity to the student body, faculty, and administration. For example, when I graduated in 1960 there were only two women in my class, and Freda Gardner stood out as the only woman faculty member. Today more than a third of the students are women, as are a quarter of the permanent full-time faculty. President Gillespie has intentionally striven for diversity in age, gender, race, and nationality on campus, a commitment exemplified by his establishment of the John A. Mackay Chair in World Christianity and the Program in Asian-American Theology and Ministry. A seminary with a world view and world scholars should do no less.

- As a trustee, I have appreciated his encouragement that we board members attend the meetings of as many committees as possible, as well as those to which we have been assigned. We are expected to have an interest in every aspect of the Seminary and to participate totally in the decision-making process. Such an open attitude encourages trustee ownership.

- There are very real expressions of agape love among board members. I think the president believes that part of his ministry is to offer leadership and pastoral care to the trustees and their families. In response, we trustees feel we are a family that God has called together to faithfully serve the president through our various responsibilities. When one is ill, or hurt, or in pain, we all are concerned and in prayer for that one. It is an experience I have not felt on any other church board.

In the president's first address to the trustees, he told of a search committee that asked a candidate to be its new president. The candidate responded, "Why me?" and the chair of the committee said they had had two choices. "We could have selected someone whom everyone knew, and then we would have had to answer the question, 'Why him?' Or we could have asked someone whom no one knew, and then deal with the question, 'Who's he?' We honestly felt it was easier to answer 'Who's he?' than 'Why him?'"

President Gillespie has more than adequately answered both questions. ■



ed by students, faculty, administrators, and trustees.

- President Gillespie is committed to enhancing the role of our seminary as a servant of the church. He believes this seminary must have a strong relationship to both the Presbyterian Church (USA) and the ecumenical church as the Body of Christ, and his leadership roles have included chairing the PCUSA's former Committee on Theological Education, serving on the church's Special Committee on the Consultation on Church Union, and advocating for the one-percent plan, in which local churches give one percent of their operating budget toward theological education.

- While the president has rejected the radical theological inclusiveness of a non-Reformed seminary, his leadership on

He has created an environment where faculty and students can express their opinions ... and know they will be heard.

**Fall 1983:**

The Program for Asian-American Theology and Ministry launched.

**March 28, 1984:**

Thomas W. Gillespie is inaugurated as Princeton's fifth president.

**Spring 1984:**

William H. Felmeth Chair in Pastoral Theology is established.

**May 1984:**

President Gillespie receives honorary doctorate from Grove City College.

**February 1985:**

Campaign begun to establish two new endowed faculty chairs in honor of former presidents John Mackay and James McCord.

**April 1985:**

President Gillespie receives Distinguished Alumnus Award from Claremont Graduate School.

**Spring 1985:**

Two new faculty chairs established: Hazel Thompson McCord Chair in Historical Theology and Elmer G. Homrichausen Chair in Christian Social Ethics.

**Spring 1986:**

Alumni/ae Association Executive Council is reorganized into twelve regions to provide

**Spring 1987:**

Seminary offers its first computer-related course, "The Bible and the Computer."

building (Templeton Hall). Campaign produces over \$22.4 million in total gifts.

**Summer 1987:**

Ground is broken for Templeton Hall.

**Fall 1987:**

Seminary begins to celebrate its 175th anniversary, with various events scheduled for throughout the 1987-88 academic year.

**July 1988:**

President Gillespie named to Advisory Council of Presidents of the Association of Governing Boards.

**November 1988:**

President Gillespie receives honorary doctorate from the

*Templeton Hall,  
with new speech  
studios and a  
media center,  
opened in  
March 1989.*

# The Presidency of Thomas W. Gillespie: 1983 to 1993 (and Beyond...)

for a regionally elected body whose primary goal is the development of alumni/ae chapters nationally and worldwide.

**January 1986:**

President Gillespie named Alumnus of the Year by Pepperdine University.

**Winter 1986:**

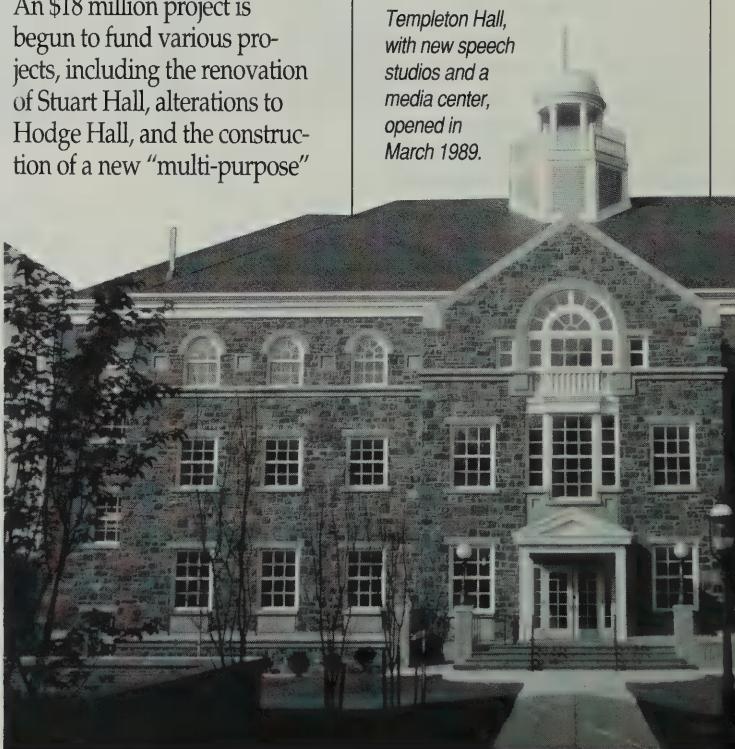
AAEC changes Alumni Day to a three-day event and renames it the Alumni/ae Reunion Gathering.

**Summer 1986:**

Renovation of Stuart Hall interior begins; is completed in the spring of 1987.

**Spring 1987:**

An \$18 million project is begun to fund various projects, including the renovation of Stuart Hall, alterations to Hodge Hall, and the construction of a new "multi-purpose"



Theological Academy of the Debrecen Reformed College in Hungary.

### Spring 1989:

Kyung Chik Han Chair in Systematic Theology, believed to be the first chair given to an American seminary in honor of an Asian Christian, is endowed.



photo by Kristin Gruber

A string quartet helped to celebrate the opening of the renovated main dining room in the Mackay Campus Center.



### March 1989:

Templeton Hall opens its doors; the facility includes new speech studios and a media center.

### October 1990:

Alumni/ae-in-Residence Program is established.

Albright Eisenberger Chair in Old Testament Literature and Exegesis; James Hastings Nichols Chair in Modern European Church History.

### Fall 1992:

New requirements are established in M.Div. program: semester hours increase from seventy-eight to ninety hours, field education receives academic credit, and a new "One Ministry, Many Forms" course is required of all entering students.

### Summer 1993:

Brown Hall is renovated.



photo by The Leigh Photographic Group

### November 1991:

President Gillespie becomes chair of the Center of Theological Inquiry.

### Summer 1992:

Mackay Campus Center undergoes its first major renovation in forty years; new features include an expanded serving area and balcony seating.

*A tradition returns: the Seminary Touring Choir.*

### June-July 1991:

Institute of Theology celebrates its fiftieth anniversary.

### September 1991:

John A. Mackay Chair in World Christianity and James I. McCord Chair in Theology and Science are inaugurated.

### September 1991:

President Gillespie begins a two-year term as chair of the former Committee on Theological Education of the PC(USA).

### October 1991:

Three new chairs are established by the board of trustees: Joseph Ross Stevenson Chair in Church History; William

### June 1992:

Ground is broken for new Henry Luce III Library; the facility will house rare book and archival collections and offer new reading and research facilities and increased stack space.

### Fall 1993:

The Seminary Touring Choir is reestablished.

### Spring 1994:

William B. Eerdmans Publishing Company will publish President Gillespie's book, *The First Theologians: A Study in Early Christian Prophecy*.

### October 1994:

President Gillespie will receive honorary doctorate from Soon Sil University in Seoul, Korea.

Ten years ago, in a letter to alumni/ae, President Gillespie expressed his desire to "unite with the board of trustees, the faculty, the administration, the student body, and the alumni/ae in advancing the tradition of excellence in theological education which belongs to Princeton." Since then he has committed himself to this goal, which is reflected in the new faculty. As the 1993-94 academic year began, more than half of the Seminary's tenured faculty had been appointed during the past ten years. As shown below, each of these professors ably continues the tradition of academic excellence that's so much a part of Princeton Seminary, and together they provide a strong foundation for future growth.

#### **James C. Charlesworth**

Dr. Charlesworth, the George L. Collord Professor of New Testament Language and Literature, is an ordained Methodist minister who came to Princeton from Duke University in 1985. As editor of the Seminary's Dead Sea Scrolls Project, he has worked on preparing the first, full critical edition of texts and translations of all the non-biblical Dead Sea Scrolls. He is also the author of many books, including *Jesus and the Dead Sea Scrolls* and *Jesus within Judaism*, and his accomplishments include editing the first comprehensive English translation of the Old Testament Pseudepigrapha.

#### **Jane Dempsey Douglass**

When she arrived at Princeton in 1985, Dr. Douglass became the first professor to hold the newly established Hazel Thompson McCord Chair in Historical Theology,

# A FOUNDATION FOR THE FUTURE

*While many new faces have appeared among faculty in the past ten years, the tradition of theological excellence remains the same*



*Jane Dempsey Douglass is the first woman to join the faculty as a full professor.*

as well as the first woman to join the faculty as a full professor. A ruling elder in the Presbyterian Church (USA), she is presi-

dent of the World Alliance of Reformed Churches and a former president of the American Society of Church History. Her books include *Women, Freedom, and Calvin* and *To Confess the Faith Today*.

#### **Richard K. Fenn**

A former missionary in India and an ordained Episcopal priest, Dr. Fenn came to Princeton in 1985 as the Maxwell M. Upson Professor of Christianity and Society. Much of his work has dealt with the theory of secularization; his most recent books are *The Secularization of Sin*, an examination of the psychological and social sources of indebtedness in modern societies, and *The Death of Herod*, an analytical introduction to the sociology of religion.

#### **James H. Moorhead**

A 1971 Princeton M.Div. graduate and an ordained Presbyterian minister, Dr.

Moorhead returned to his alma mater in 1984 as the Mary McIntosh Bridge Associate Professor of American Church History, and two years later he was named a full professor. He is the author of *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, and an associate editor of both *American Presbyterians: The Journal of Presbyterian History* and *American National Biography*.

#### **Peter Paris**

Dr. Paris came to Princeton in 1985 as the Elmer G. Homrighausen Professor of Christian Social Ethics. An ordained Baptist minister, he has specialized in studying the ethics, politics, and religions of African-Americans. (He serves as liaison with the Princeton University Afro-American Studies Program.) His many writings include such books as *The Social Teaching of the Black Churches* (a required text at many



photo by Mike Bongart

Peter Paris is the first Elmer G. Homrichausen Professor of Christian Social Ethics.

seminaries) and the recently published *Black Religious Leaders: Conflict in Unity*. In 1991 he was elected president of the Society of Christian Ethics, and last year he was elected vice-president of the American Academy of Religion.

#### Dennis Olson

Dr. Olson, who came to Princeton in 1987 as assistant professor of Old Testament, has focused his work primarily in the area of the Pentateuch (Genesis to Deuteronomy). His first major work on the subject was *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch*, and a forthcoming work is titled *Deuteronomy and the Death of Moses: A Theological Commentary*. Dr. Olson will gain tenure next July, when he becomes an associate professor.

#### Alan Neely

Since arriving at Princeton in 1988 as the Henry Winters Luce Professor of Ecumenics and Mission, Dr. Neely has continued his explorations into the history of Christianity and missions as well as liberation theology in Latin America. His accomplishments include translating into English Rafael Avila's *Worship and Politics* and Enrique Dussel's *A History of the Church in Latin America*. A member of the American Baptist Convention, Dr. Neely is the editor of *Being Baptist Means Freedom*.

#### Nancy J. Duff

Dr. Duff joined the Seminary faculty in 1990 as assistant professor of Christian ethics, and in 1992 she was named associate professor of theological ethics. Her courses have focused on such topics as medical ethics, human sexuality, and Jewish-Christian relations, and her writings

include the book *Humanization and the Politics of God: The Koinonia Ethics of Paul Lehmann*. An ordained Presbyterian minister, she has served the church through preaching and leading seminars.

#### Ulrich W. Mauser

Dr. Mauser, the Helen H. P. Manson Professor of New Testament Literature and Exegesis, came to Princeton in 1990 from Pittsburgh Theological Seminary, where he had served as vice-president for academic affairs, dean of the faculty, and Errett M. Grable Professor of New Testament. An ordained minister in the Presbyterian Church (USA), he is the author of *Christ in the Wilderness* and *The Gospel of Peace: A Scriptural Message for Today's World*, as well as numerous scholarly articles. He also edited *Horizons in Biblical Theology: An International Dialog*.

#### Richard R. Osmer

Dr. Osmer, an ordained Presbyterian minister, joined the Princeton faculty in the fall of 1990 as associate professor of Christian education, and two years later he was named the Thomas W. Synott Associate Professor of Christian Education and the

director of the Tennent School of Christian Education. A former president of the Association for Practical Theology, he has written two books, *Teaching for Faith: A Guide for Leaders of Adult Groups* and *A Teachable Spirit: Recovering the Teaching Office in the Church*.

#### Charles L. Bartow

Dr. Bartow, an alumnus of the Seminary ('63 M.Div.) who taught on its speech faculty for eight years after graduating, returned in 1991 as the Carl and Helen Egner Professor of Speech. An ordained Presbyterian minister with six years in the pastorate, he believes the teaching of speech is essential to ministry, a perspective reflected in his department's new name: Speech Communication in Ministry. He has written two books on preaching — *The Preaching Moment: A Guide to Sermon Delivery and Effective Speech Communication in Leading Worship* — and is a past president of the Religious Speech Communication Association.

#### Bruce L. McCormack

Dr. McCormack received his Ph.D. from Princeton in 1989 and two years later

## E m e r i t i / a e

The following faculty members were named emeriti/ae during President Gillespie's administration:

**Richard S. Armstrong**, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus (1990)

**W. J. Beeners**, Carl and Helen Egner Professor of Speech Emeritus (1991)

**William Brower**, associate professor of speech and communication emeritus (1992)

**Virginia Damon**, assistant director of speech emerita (1986)

**Edward A. Dowey, Jr.**, Archibald Alexander Professor of the History of Christian Doctrine Emeritus (1988)

**Karlfried Froehlich**, Benjamin B. Warfield Professor of Ecclesiastical History Emeritus (1992)

**Freida Ann Gardner**, Thomas W. Synott Professor of Christian Education Emerita and director of the Summer School emerita (1992)

**James Norvell Lapsley, Jr.**, Carl and Helen Egner Professor of Pastoral Theology Emeritus (1992)

**Bruce Manning Metzger**, George L. Collord Professor of New Testament Language and Literature Emeritus (1984)

**Paul William Meyer**, Helen H. P. Manson Professor of New Testament Literature and Exegesis Emeritus (1989)

**Samuel Hugh Moffett**, Henry Winters Luce Professor of Ecumenics and Mission Emeritus (1986)

**Cullen I K Story**, associate professor of New Testament emeritus (1985)

**Charles C. West**, Stephen Colwell Professor of Christian Ethics Emeritus (1991)

**Gibson Winter**, Maxwell M. Upson Professor of Christianity and Society Emeritus (1984)

was named the Frederick and Margaret L. Weyerhaeuser Associate Professor of Systematic Theology. A member of the Presbyterian Church (USA), he served as a lecturer in Reformed theology at the University of Edinburgh from 1987 to 1991 and was the university's divinity faculty representative on the Church of Scotland's Panel on Doctrine. His book *Wanderer between Two Worlds: The Genesis and Development of Karl Barth's Critically Realistic Dialectical Theory* is scheduled to be published by Oxford University Press.

#### **Jacobus Wentzel van Huyssteen**

Dr. van Huyssteen, the first James I. McCord Professor of Theology and Science, arrived at Princeton in 1991 from the University of Port Elizabeth in South Africa, where he had been head of the department of religious studies. A minister in the Dutch Reformed Church, he believes the ultimate context for theology is to be found in contemporary science, particularly the areas of cosmology and the biological sciences. His writings include the book *Theology and the Justification of Faith*, and he has served as a member of the advisory panel of the Chicago Center for Religion and Science.



J. Wentzel van Huyssteen is the first James I. McCord Professor of Theology and Science.

#### **Abigail Rian Evans**

A 1968 Seminary M.Div. graduate and an ordained Presbyterian minister, Dr. Evans returned to Princeton in the fall of 1991 as associate professor of practical theology and director of field education. Prior to her return she had served as director of National Capital Presbytery's Health Ministries, an organization she founded in 1984 to develop programs in health promotion and education, and from 1984 to



Abigail Rian Evans oversaw the development of the new "One Ministry, Many Forms" course.

minster Presbyterian Church in Grand Rapids, MI. He began his career at Hope College in Holland, MI, as assistant professor of history and associate dean of academic affairs.

#### **Paul Edward Rorem**

Dr. Rorem, who earned his Ph.D. in church history from Princeton in 1980, became the Seminary's Benjamin B. Warfield Associate Professor of Medieval Church History this fall. An ordained minister of the Evangelical Lutheran Church of America, he formerly served as associate professor of early and medieval church history at the Lutheran School of Theology at Chicago. Dr. Rorem is the author of several books and numerous articles, the associate editor of the *Lutheran Quarterly*, and a member of his denomination's Task Force on the Study of Theological Education.

#### **Max L. Stackhouse**

Dr. Stackhouse, an ordained minister in the United Church of Christ, will join the Princeton faculty in January 1994 as the Stephen Colwell Professor of Christian Ethics. He formerly taught at Andover Newton Theological Seminary, where he occupied the Herbert Gezork Chair in Religion and Society, and his numerous publications include *Apologia: Contextualization, Globalization, and Mission in Theological Education and Public Theology and Political Economy*. Dr. Stackhouse is also on the board of editors of the *Journal of Religious Ethics*.



In addition to those tenured professors listed above, other current faculty members appointed during President Gillespie's administration include Brian Blount, assistant professor of New Testament; James C. Deming, assistant professor of modern European church history; Julie Ann Duncan, assistant professor of Old Testament; Carol Lakey Hess, assistant professor of Christian education; James Kay, assistant professor of homiletics; and Leonora Tubbs Tisdale, assistant professor of preaching and worship. Also, in 1991 former administrator and instructor G. Robert Jacks was appointed to the faculty, with tenure, as associate professor of speech (now speech communication in ministry). All together, sixty-two percent of the Seminary's fifty faculty members have been appointed during the past decade. ■

photo by Mike Bongart

#### **Beverly Roberts Gaventa**

Dr. Gaventa, associate professor of New Testament, came to Princeton from Columbia Theological Seminary in July 1992. She is the author of *From Darkness to Light: Aspects of Conversion in the New Testament* and co-editor of *The Conversation Continues: Studies in Paul and John in Honor of J. Louis Martyn*. Dr. Gaventa also serves as associate editor of the *Journal of the American Academy of Religion* and was founding and managing editor of the *Critical Review of Books in Religion*.

#### **John William Stewart**

Dr. Stewart came to Princeton in July 1992 as the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. His career has included time in both pastoral and academic roles: a former Henry B. Luce Fellow and Lecturer in American Religious History at Yale University Divinity School, Dr. Stewart served from 1974 to 1988 as senior pastor of West-

## Trustees Appointed during President Gillespie's Tenure

**O**f the Seminary's thirty-eight active trustees, the following have joined the board since President Gillespie took office in September 1983.

### 1983

**John H. Donelik**, pension investment consultant, Middletown, NJ

**Peter E. B. Erdman**, retired vice-president, New Jersey Aluminum Company, Princeton, NJ

**The Reverend Dr. C. Thomas Hilton**, former interim pastor, Wayne Presbyterian Church, Wayne, PA

### 1985

**The Reverend Dr. Karen T. McClellan**, pastor, First Presbyterian Church, Levittown, PA

### 1986

**Eve Sherrerd Bogle**, civic, educational, and cultural volunteer, Haverford, PA

**David H. Hughes**, retired vice-chairman, Hallmark Cards, Inc., Kansas City, MO

**Jane G. Irwin**, civic and educational volunteer, New York City

**David M. Mace**, chairman, Pacific Fruit Company, New York City

**Thomas J. Rosser**, law student, University of Mississippi, University, MS

### 1987

**The Reverend Dr. Clarence B. Ammons**, pastor, Wellshire Presbyterian Church, Denver, CO

### 1988

**F. Martin Johnson**, president and chief executive officer, JSJ Corporation, Grand Haven, MI

**The Reverend Dr. M. Scott McClure**, pastor, Independent Presbyterian Church, Birmingham, AL

**Jean M. Rech**, co-owner, George S. May International Company of Management Consultants, Park Ridge, IL

### 1989

**The Reverend Louise Upchurch Lawson**, associate minister, Germantown Presbyterian Church, Germantown, TN

**Paul E. (Jay) Vawter, Jr.**, senior vice-president, Stein, Roe, and Farnham, Inc., New York City

**The Reverend Dr. George B. Wirth**, pastor, First Presbyterian Church, Atlanta, GA

### 1990

**Warren D. Chinn**, senior vice-president, Booz, Allen, and Hamilton, Inc., Tokyo, Japan

### 1992

**The Reverend Dr. Fred R. Anderson**, pastor, Madison Avenue Presbyterian Church, New York City

**The Honorable Justin M. Johnson**, judge, Superior Court of Pennsylvania, Pittsburgh, PA

**Thomas R. Johnson**, attorney-at-law, Kirkpatrick and Lockhart, Pittsburgh, PA

**Dr. Young Pai**, interim dean, School of Education, University of Missouri, Kansas City, MO

**The Reverend Dr. Thomas K. Tewell**, pastor, Memorial Drive Presbyterian Church, Houston, TX

### 1993

**Stewart B. Clifford**, division executive and senior vice-president, Citibank, N.A., New York City

**The Reverend Curtis A. Jones**, pastor, Madison Avenue Presbyterian Church, Baltimore, MD

## In Memoriam

Active and emeritus board members who have died during the past ten years:

1983	Henry E. Hird
1985	The Reverend Dr. Eugene Carson Blake
1985	The Reverend Dr. John T. Galloway
1986	Dr. J. Douglass Brown
1986	Dr. John G. Buchanan
1986	Dale W. McMillen, Jr.
1986	The Honorable James M. Tunnell, Jr.
1987	Dr. Weir C. Ketler
1987	John S. Linen
1988	The Reverend Dr. Allan M. Frew
1988	The Reverend Dr. Milton A. Galamison
1988	The Reverend Dr. Clifford G. Pollock
1991	The Reverend Dr. Frederick B. Speakman
1993	Dr. Harry G. Kuch
1993	The Reverend Dr. Irving Adams West
1993	The Honorable Charles Wright

*"Where We Have Come From, Where We Are Going..."*

# PRESIDENT GILLESPIE ON PRINCETON'S PAST, PRESENT, AND FUTURE



*By Fred W. Cassell*

**Author's Note:** On graduating from the Seminary in 1954, my classmates and I packed our belongings and headed our separate ways, none of us dreaming of a place for ourselves in the Seminary's future. After twenty-nine years in pastoral ministry, one of those '54 graduates, Tom Gillespie, returned to become the Seminary's fifth president. A decade later it seemed appropriate to ask him to reflect on his role as president and his vision for the future of Princeton as a new century approaches. As one of his classmates, and as someone also now serving the Seminary, I was asked to record his reflections.

**Q.** Although you grew up in California, when it came to attending a seminary you chose Princeton. What drew you to Princeton Seminary as a student?

A. Every pastor (seven in all) of the church in which I was nurtured was a Princeton Seminary graduate. Every candidate for the ministry from our congregation (fifteen in a ten-year period) enrolled at Princeton Seminary. I never knew I had a choice.

**Q.** Which professors influenced you most during your student days?

A. My interests in seminary were primarily in historical and systematic theology. Professors George Hendry and Paul Lehmann were, accordingly, most influential in my academic development, as was Dr. Otto Piper because of his commitment to the theological interpretation of the New Testament.

**Q.** In what ways do you see the Presbyterian Church (USA) as changed from the time you began your ministry?

A. There is less theological and missional consensus today than when I entered the ministry in 1954. Then, the center could and did hold. Today, the denomination suffers not from polarization, but from fragmentation.

**Q.** Do you think that those who are going out into pastoral ministry today are facing a more difficult situation than we faced forty years ago, and if so, how?

A. Yes and no. Yes, in the sense that the culture is no longer as friendly to the Christian faith as it once was. The church in American society today is clearly in a missionary situation. The downside of our changed situation, if that is what it is, also represents an incredible opportunity for ministers and congregations. The times are different, but not for that reason are they "more difficult." I would love to begin ministry all over again at this very moment.

**Q.** You have pointed to the need for the church to be more proactive in its recruitment of its future ministers. Say a bit more about that.

A. Calvin distinguished between the "secret"



and the "public" call of God to the ministry of the church, the former being heard in the privacy of the heart and the latter through the voice of the church. It strikes me as an anomaly that Presbyterians rely on the public call of God to raise up leaders for the eldership and the diaconate, and exclusively upon the secret call to raise up its ministers. The church needs ever better ministerial leadership. Those leaders are there in our congregations. Churches

need to identify those who exhibit the gifts for ministry and to encourage them to consider such a vocation prayerfully.

**Q.** You and Mrs. Gillespie have had the opportunity to travel outside the United States as well as widely within it during the last ten years. What part of that travel has made the greatest impression on you?

A. Our horizons have been expanded indeed as we have visited churches in most of our fifty states, as well as in Europe and Asia. The Presbyterian Church in Korea is exciting because of its dynamic growth and deep commitment. I think we have been most impressed, however, by the churches of Central and Eastern Europe, where the faith has been kept alive over four decades at incredible self-sacrifice. In view of their conditions, we Americans indulge ourselves in disputes that appear to these Christian brothers and sisters as pure luxuries.

**Q.** You have been very involved in organizations and activities beyond the Seminary campus. What are some of those and why have you added them to an already full calendar?

A. My major commitments beyond the campus are to the General Assembly's former Committee on Theological Education (COTE), which I currently chair, and to the Center of Theological Inquiry (CTI) here in Princeton and the Interdenominational Theological Center (ITC) in Atlanta, where I serve as a member of their respective boards of trustees. COTE coordinates the efforts of our eleven Presbyterian theological schools, the CTI seeks to push back the boundaries of theological research, and the ITC is a strategic African-American institution led by my longtime friend in ministry, Dr. James Costen.

**Q.** What do you see as the major accomplishments of the past ten years? Of what things are you the proudest?

A. All who serve Princeton Seminary as trustees, faculty, administrators, and contributors

◀ President Gillespie and his wife, Barbara, in their living room at Springdale.

can take satisfaction in a variety of institutional achievements over this past decade. The more visible include the renovation of Stuart Hall and the Mackay Campus Center, plus the erection of Templeton Hall and the Henry Luce III Library (now under construction). Then there is the successful twenty-three million dollar capital fund campaign that made these projects possible. But most important, and to me most gratifying, has been the development of the faculty in a time of remarkable change. God continues to bless Princeton Seminary with a world-class professoriate.

**Q. The past decade has seen changes in the Seminary's administration as well as in the faculty and student body. You have reorganized the administrative structure; why and how?**

A. The changes have been rather simple — organizing the administration into five departments led by the two deans, the two vice-presidents, and the librarian, who sit on the executive council and report to the president. The committee structure of the board of trustees has been organized to mirror this administrative structure, each department head working with the trustees responsible for his or her area. It works very well.

**Q. Does that reorganization indicate something of your style of leadership?**

A. If so, it is more a necessity than a virtue. I need to be surrounded by strong administrative leaders who share the vision and implement the programs.

**Q. The mission statement of the Seminary has been redrafted during the past decade and is going to be reviewed again in the near future. Succinctly put, what is the mission of the Seminary? Has it changed much over the 182 years of our history as an institution? And do you see it changing drastically in the near future?**

A. The mission of the Seminary is to prepare ministerial and educational leadership for the church. This stands in faithful continuity with the vision of the founders in 1812. Thus, the M.Div. and M.A. degree programs are the focus of our institutional purpose. In addition, the Seminary has developed a high-quality and vigorous Ph.D. program in theological studies, a reflection of its concern about

who the future teachers of our future preachers will be. Further, the need for an expanded program of continuing education has become ever more important.

**Q. Not infrequently when I talk with people about Princeton Seminary, the subject of the Seminary's endowment comes up. The impression often expressed is that PTS is a wealthy institution. Just how "wealthy" are we?**

A. Wealth is a relative concept. Dr. Robert Wood Lynn, former vice-president for religion at the Lilly Endowment, Inc., once said that Princeton Seminary is not wealthy; it is simply the only adequately capitalized theological school in the world. We are sufficiently capitalized to provide sixty percent of our annual budget from the endowment.

**Q. Having a sizeable endowment may be a "problem" that many presidents of other institutions would like to have, but is there a downside to that?**

A. Yes, there is a downside: people infer that the Seminary has no further financial needs. While our endowment generates sixty percent of our operational costs, the remaining forty percent (or ten million dollars) must be raised annually from other sources. That amount is greater than the total budget of most other seminaries.

**Q. What do you think a prospective student ought to be concerned about as he or she looks at a seminary today? If you were a prospective student and talking with Carter Hiestand (director of vocations and admissions), what would you ask? What would you want to know?**

A. Students are different and look for different things in a seminary. I urge prospective PTS students to seek a classical theological education, which includes both biblical languages, solid Hebrew and Greek exegesis, serious church history studies, confessional and historical theology, and as much practical theology as possible. The ministry today will take all of that and demand even more.

**Q. You have frequently said, "A seminary is not Camp Winona." Talk a little about the Seminary as a place of spiritual development.**

A. More precisely, I remind students that PTS is not Camp Winona. Many



The Calvin-Warfield Club, ▶ 1951-52, one of the four campus eating clubs that operated prior to the opening of the Mackay Campus Center in 1952. Thomas Gillespie is in the sixth row, far left; Fred Cassell is in the bottom row, second from the left.

come to seminary expecting it to be a perpetual mountaintop experience. It is rather a graduate professional school that entails an enormous

amount of intellectual labor. Some see that as a neglect of their spiritual life, but it is not. Biblical anthropology does not allow us to play the heart (as the seat of our emotions and volitions) off against the head (as the locus of the mind). The heart is rather a biblical metaphor for the center of our being, the point at which our thinking, willing, and feeling intersect. That is why the life of the mind is a spiritual discipline. What transpires in a seminary classroom is as much a spiritual experience as is worship and obedience in discipleship.

**Q.** PTS is different in many ways than it was twenty years ago when Dr. McCord was the president, or forty years ago when you and I were students and Dr. John Mackay was president. In many ways it is a stronger institution today than before. I know you admired and respected both of your immediate predecessors and greatly appreciate what they did during their time of leadership here. They built the foundation on which you build now. What do you see as the major contributions of each of them?

A. That is easy. Dr. Mackay recentered the Seminary in the broad Reformed theological tradition and developed its ecumenical ministry. Dr. McCord continued that emphasis and saved the Seminary from academic trivialization during the late sixties and early seventies. Together, they led PTS to a position of national and international preeminence in theological education.

**Q.** In an interview in 1983 when you began your presidency you were asked: "Do you foresee the president's role changing, and if so, how?" To which you answered in part: "Every person brings who he or she is to any task. How my being in this office will alter the role of the president is not yet clear to me. Perhaps you should ask me this question a decade from now." It is now a decade later, and so I ask the question again. Has the role of the president changed?

A. No, not really. The president's role is fairly well defined by the board of trustees and by the documents that govern the institution, so it isn't likely to change much in the foreseeable future, either. Of course, presidential style changes with every individual who fills the role, primarily because of differences in personality.

**Q.** Everyone talks these days of moving into the twenty-

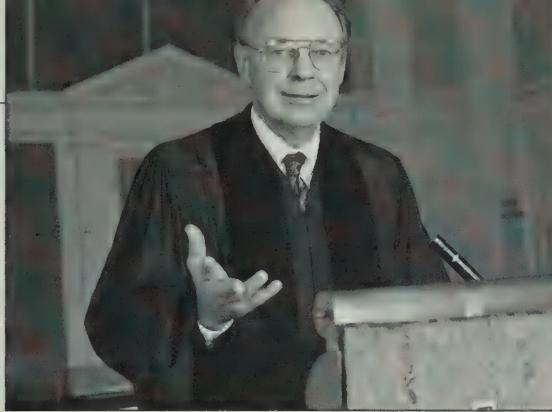


photo by Kristin Granberg

first century, which is, of course, a very exciting concept. In what ways do you see Princeton Seminary as being uniquely prepared to meet the challenges and opportunities the next century will bring?

A. Actually, the twenty-first century is already here in embryonic form. When the calendar turns to the year 2000, we will still be facing the challenges of epistemological and ethical relativism, theological and ecclesial fragmentation predicated upon culture, gender, race, and ethnicity, and the recovery of the gospel of Jesus Christ for the present as it is mediated to us by Scripture and appropriated by our theological tradition. I believe the board of trustees has assembled providentially a faculty at Princeton Seminary that will lead the institution faithfully, creatively, and effectively into the twenty-first century.

**Q.** The ten years of your presidency have been marked by both change and stability. Not unlike many another period, it has been a time of transition. Tell us a little about both the change and the stability of these years.

A. Since September of 1983, sixty-two percent of the faculty, seventy percent of the administration, and sixty-eight percent of the board of trustees are new. And all of these groups are much more diverse today than a decade ago. There are now eleven women and five racial-ethnic faculty members, twelve women and three racial-ethnic administrators, and nine women and four racial-ethnic trustees. We are a much more diverse institution today, in every way, than we have ever been before. We are far from having reached the Promised Land where diversity is concerned, but we know we are headed in the right direction and we are still on the journey.

With all the change during the past ten years, there has also been remarkable stability. Princeton Seminary is an institution with a maturity not unlike that about which the Apostle Paul speaks in the Fourth Chapter of Ephesians. We know ourselves as an institution: who we are, what our mission is, where we have come from, and where we are going. Our task is to reclaim the tradition and to strengthen and advance it; not to chase after fads and theological shadows, but to remain faithful to the substance of the gospel that has been handed down to us. Our mission is to continue to prepare the best preacher-pastors and the best teachers of the next generation of preachers we possibly can. We have a great responsibility, and we intend with all the energy we have and through every resource we possess to be faithful to that mission. ■

◀ President Gillespie preaching in Miller Chapel.

**In Memory of:**

The Reverend Dr. Arthur M. Adams ('34B) to the Dean Arthur M. Adams Scholarship Endowment Fund  
 The Reverend Albert J. Albano ('84B) to the Scholarship Fund  
 Dr. Willis A. Baxter ('38B) to the Scholarship Fund  
 The Reverend Robert S. Beaman ('58B, '61M) to the Speer Library Endowment Fund for Books  
 Mrs. Mildred Sorg Blasius to the Annual Fund and to the Scholarship Fund  
 Mrs. Celia Boden to the International Students Book Fund  
 Mrs. Daisy Dancer to the Scholarship Fund  
 Dr. Paul L. Diefenbacher to the Annual Fund  
 Mr. Ernest C. Hahn to the Annual Fund

Mrs. Matilda Hahn to the Annual Fund  
 The Reverend Dr. J. Clyde Henry ('40B, '41M) to the Alumni/ae Roll Call  
 The Reverend Dr. George S. Hendry to the Reverend Dr. Orion C. Hopper Memorial Scholarship Fund  
 Dr. Harry P. Landis, Jr., to the Annual Fund  
 Mrs. Mildred Landis to the Annual Fund  
 Mrs. Hazel T. McCord to the Annual Fund  
 The Reverend Dr. James I. McCord to the Annual Fund  
 The Reverend Allan E. Schoff ('40B) to the Annual Fund

The Reverend Dr. Bryant M. Kirkland ('38B) to the Speer Library Expansion Fund

Mrs. Bryant M. Kirkland to the Speer Library Expansion Fund

Dr. Gustav C. Nelson ('54B) to the Scholarship Fund

The Reverend Dr. Ansley G. Van Dyke ('42B, '44M) to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

Mrs. Ansley G. Van Dyke to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

**In Appreciation of:**

Princeton Theological Seminary Touring Choir to the Annual Fund

**In Honor of:**

Ms. Joan Bockelmann to the Annual Fund  
 The Reverend Dr. Edward A. Dowey, Jr. ('43B), to the Edward A. Dowey, Jr., Prize in Reformation Studies

**I N V E S T I N G I N M I N I S T R Y**

**By Chase S. Hunt**

**THE PRINCETON SEMINARY FUND**

There exists at the Seminary a special fund known as the Princeton Seminary Fund. Established in 1975, it offers individuals the opportunity to make a gift to our institution and receive income from it as long as they live. A provision can even be made for a beneficiary, such as a spouse.

The Princeton Seminary Fund is, in technical terms, a pooled income fund, the charitable counterpart of a mutual fund, and it is a part of the Seminary's Planned Giving Program. The gifts of donors are pooled together and invested by the Seminary. At the end of each quarter of the calendar year, the income earned by the fund is divided and paid to the donors or other beneficiaries in proportion to their share of the fund. All income is variable according to the fortunes of the market and is taxable at ordinary rates. Upon the death of the beneficiary or beneficiaries, a gift's proportional amount in the fund is removed and becomes the property of the Seminary for its general purposes, unless another use was specified at the time of the gift.

Benefits to donors include:

- the opportunity to join with others in supporting the Seminary in its important work
- a charitable deduction for income tax purposes in the year of the gift, with carryover privileges for up to five years
- the avoidance of capital gain tax if the gift is funded with appreciated securities
- freedom from financial investment and management responsibilities
- estate tax savings

Donors to the Princeton Seminary Fund and their beneficiaries must be fifty years of age or older, and gifts of \$1,000 or more are required. Tax-free securities may not be used to fund such a gift.

*The Reverend Chase S. Hunt, director of development, administers the Seminary's Planned Giving Program. If you would like more detailed information about this or any of the life income plans offered by the Seminary, please contact him at 609-497-7756.*

**January**

- 10-11      **Off-Campus Event – Moline, IL**  
               "Preaching the Many Voices of Scripture"  
               (Thomas G. Long)
- 10            "On Seeking a Genuine Piety: Texts for the Lenten Season"  
               (Charles B. Cousar)
- 11            "Delight and Demand: Living in the Covenant"  
               (Ellen F. Davis)
- 12            "Proclaiming the Benefits of the Cross, Death, and Resurrection"  
               (E. David Willis-Watkins)
- 17            "The Spiritual Life of Spiritual Leaders"  
               (Kent I. Groff)
- 17-20       **Off-Campus Event – Sarasota, FL**  
               "The Bible's Life-Centered Theology"  
               (C. Leong Seow)

**February**

- 7             "Worship and Imagination"  
               (Janet Walton and Peter Rubinstein)
- 7-11        "Personal Renewal"  
               (Roy W. Pneuman)
- 7-11        "Interpersonal Effectiveness for Church Leaders"  
               (Margaret E. Bruehl)
- 8-12        "Ministering to the Emotional Needs of Congregations"  
               (John Talbot)
- 18            "A Lenten Retreat: Journey into Intercessory Prayer"  
               (Kent I. Groff)
- 21-24       "Choosing to Serve People More Effectively: Marketing  
               for Congregations"  
               (Norman Shawchuck)

**March**

- 7-9          "Women in Ministry Conference: Inheriting the  
               Promise... And Then"  
               (Joan Martin and Margaret R. Miles)
- 12          "Conversations with the Bible on Race and Gender"  
               (Cain Hope Felder)
- 14-17       "Managing Church Conflicts as Ministry: Workshop for Pastors"  
               (Hugh F. Halverstadt)
- 14-18       "Interim Ministry – Phase I"  
               (Joan Mabon and Philip U. Martin)
- 17-18       "More Than Meets the Eye: Opening the Book of Common Worship"  
               (Fred R. Anderson)

**AN OPEN LETTER FROM THE FACULTY**

On November 17, the Seminary faculty approved the following statements:

"It is a matter of considerable concern to the faculty of Princeton Theological Seminary that the director of the chapel and campus pastor, the Reverend Michael Livingston, has been misrepresented in the July-August 1993 issue of the *Presbyterian Layman*.

"Three points need to be corrected. First, the process by which chapel leadership is scheduled has been misrepresented. The procedure, which antedates the coming of Mr. Livingston, sets aside some days for the president and invited visitors, and then divides the remaining days between two groups (faculty and administrators, and students: M.Div. seniors, Th.M., and Ph.D.) on a "first responds, first scheduled" basis. Second, Mr. Kevin Porter was not a guest preacher but a student preacher, whose sermon on the reported occasion never mentioned the subject of homosexuality. Third, the statement attributed to Mr. Livingston on the occasion of Mr. Porter's sermon was never made. In light of these facts, the faculty believes it is appropriate to reaffirm its full confidence in Mr. Livingston's pastoral and administrative leadership.

"While recognizing the right of Christians sincerely to differ in matters of conviction, and the appropriateness of their expressing their views in public, we hold that our faith calls on Christians to be both truthful and respectful in speaking about and reporting the matters of honest disagreement."

■ ■ ■

"That the faculty note with grave concern the totally unauthorized use of President Gillespie's name and quotation by him in fund-raising material sent out by the Presbyterian Lay Committee. The faculty expresses its sympathy to the president that he has been misrepresented in this way."

■ ■ ■

"That the faculty would like to correct the factual errors reported by John M. Fife in his editorial printed in the July/August issue of the journal *Church and Society*. Specifically, the 'entire biblical faculty' of the Seminary did not sign any document produced by persons at the Seminary, nor does the 'entire biblical faculty . . . dissent from the definitive guidance of tradition' as stated by Mr. Fife."



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